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LETTERS

Gay bigots and mindless radicals

Ken Popert's efforts to besmirch Cardinal Carter's attempts to resolve a very complex and sensitive problem at St Augustine's Seminary (*TBP*, November) is so patently bigoted that it exhibits a new low in *TBP*'s one-dimensional reporting. However, it shouldn't surprise one, in light of the growing self-righteousness in our gay population.

It seems to me that Popert and many others involved in the gay movement might benefit from some honest examination of the skeletons in that closet. Feminine mannerisms are no less tolerated in the straight population than in our own; ageism, racism, elitism and oppression exist in gay groups, institutions and organizations. Heterophobia is not challenged but encouraged; rejection of conservative gays (buy the entire gay-lib package or check out) is routine. However, the behaviour that I feel keeps us so closed-minded is selfishness.

With rare exceptions, gays show no interest in contributing to the larger society, and moreover seem to delight in the struggles and adversities experienced by straights. As an example, to what extent are the gays at St Augustine's moved to accept responsibility for their part in the tensions recently experienced there? Do they care that their camping around, defiance and rejection of social mores just might be selfishness on their part? I'm sure if straight seminarians gave vent to their preference for women in the gaudy way some gays express their orientation, the gays might question the appropriateness of such conduct in a seminary.

With Vatican II, the Catholic Church chose to examine the institution it created. Needless to say, a 2,000-year-old structure is bound to have flaws; nonetheless the painful process of repairs or even some dismantling is going on. May I suggest that Popert, gay bigots, mindless radicals and *TBP* not set themselves up as paragons of virtue, and examine the structures (oftentimes negative) they are building.

By the way, I'm Catholic, gay and a former seminarian, and are you ready for this: I'm also pro-life. So there, I said it and I'm glad (I think).

Jim Dorion
Toronto

Ken Popert replies: I have some sympathy with Mr Dorion's irritation. My long involvement with the gay movement has shown me that the oppressed are as capable as their oppressors of injustice. But oppressors have power; the oppressed do not. When injustice is combined with power, the consequent suffering is exponentially enlarged.

Besides being an amusement, campy behaviour serves as a naive and unconsidered expression of gay resistance. It is the strategy of those who see no alternative. What are the alternatives in the Archdiocese of Toronto? The Archbishop of New York meets with gay and lesbian representatives, but the Archbishop of Toronto harasses Dignity, the organ of careful, loyal dissent within the Church on gay questions. The victims of the purge at St Augustine's were not the seminarians who camped it up, but precisely those, faculty and students alike,

who advocated or merely tolerated a calm, open discussion of the place of gays in the priesthood.

To dress up the sledgehammer tactics of Cardinal Carter as "attempts to resolve a complex and sensitive situation," while dismissing the struggle of the gay seminarians to lighten their burden as "selfishness," is willful, barefaced nonsense. If I may say so, it seems all too obviously contrived to banish the uncomfortable thought that all is not right with the world, that there are powerful people who wield their power unjustly.

Vulgar acts

After reading your September issue, noting the article entitled "The Night They Raided Bud's," I must express my feelings about this.

Personally, I know most of the bars in good old Montreal — East and West. Now, I sympathize with the individual who had to be submitted to this human degradation, and with all of those present at the time, and he has my fondest commendation for his willingness to share the situation with us. I've been in a situation like that once, so I know how it feels and how demeaning it is.

But let's face it: there is a place and time for sexual intercourse. We are all people of a sexual orientation, being gay or straight, take your preference. But that doesn't make it right to be freely engaging in a sexual relationship in a bar/tavern/toilet/side street/park.

I'm criticizing, for the fact remains that it's just plain stupid to engage in this kind of activity in a public place without recognizing the potential risk. Health-wise, do I have to mention AIDS? I'm not accusing people of being stupid — just careless.

I've paid close attention to all the reports (written and verbal) about the incident. I do think it's scary to be confronted in a raid — but tell me honestly, how do you expect society to accept homosexuality (male or female) as a personal choice and freedom, in all of its different concepts, if gays commit such vulgar acts between themselves?

I don't believe society or public pressure drives homosexuals to behave this way — the animal factor in homosexuals makes homosexuals do this.

Go ahead and sign my name. I'm gay, but proud of it!

Roger E Bourgeois
Montreal

A religious family

As a lesbian, I felt discouraged about the article, "Ordination Is Not a Human Right" (*TBP*, October).

Don't let religious morality rub off on you. God's existence and his communication to humankind is a living word, and we need the Bible to grow and learn by and help us to express our love for each other as lovers and friends.

He's a loving and holy heavenly father who knows what we're thinking and doing. He knows when we're doomed to a life of frustration and turmoil, drugs and alcoholism and loneliness. When we're feeling down we know we can always call on him through prayer.



27: Warsaw memories

John Stanley recalls his encounters with gay men in a country caught between the forces of the Party and the Church.

7: Svend Robinson

The honourable member for Burnaby (and for gay rights nationwide) reflects on his election victory and on coping with the new Tory government.

30: Porn times two

Richard Summerbell ponders the differences in feminist and right-wing views of pornography, and finds them blurred over the word "degradation."

31: Condoms

Kevin Orr reports the results of an AIDS Committee of Toronto survey of gay men who tried on safes sex for size.

33: The write stuff

Gillian Hanscombe reviews Margaret Cruickshank's collection of new (and some old) lesbian writing.

37: Stale roles

Michele Belling looks at the Tribal Rite of dismissing people who aren't man — or woman — enough to meet our standards of political correctness.

47: Jenny & friends

Pictures from the life of a five-year-old girl who lives with two grown men — her father and his lover. On The Back Page.

Regular departments

3: Letters from readers

14: Network, our listing of groups across Canada

17: World News, with a look at who did and who didn't survive the Reagan landslide

20: Out in the City

36: Ian Young's Ivory Tunnel

37: Joy Parks's Shared Ground

38: Classifieds

The cover: Photo from Jenny Lives With Eric and Martin by Andreas Hansen. Design by Rick Bébout.

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The United Church of Homosexuals and Lesbians is just the beginning, to rediscover the full dimension of Christian friendship and the importance of expressing it by touch, words and song.

Denise Miller
Saskatoon

CARBON COPIES

31 October 1984

Mr Alain Bouchard, Publisher
RG Magazine
Box 245, Stn N
Montreal, QC
H2X 3M4

Dear Sir:

Was it an oversight or a deliberate insult that you chose to display on the cover of issue 27 (November 1984) a “leather man” sporting a swastika on his cap?

Do you need to be reminded that the swastika was the symbol of Nazi Germany and that the Nazis tried to exterminate Jews, gypsies and gays and lesbians (the pink triangles) in their gas chambers?

I was a little surprised to see someone apparently ignorant of this fact dressed up as a Nazi at ADGQ's Halloween dance, but I find it incredible that a magazine which describes itself as “informing the gay community” could allow a swastika to appear in its pages, let alone on its cover!

Rather than making it commonplace and acceptable, it seems to be me should ban its use in remembrance of the dis-

crimination it represents and the terrible crimes committed against lesbians and gays by the Nazis.

Yours sincerely,
Bernard Courte,
News Editor, *Sortie*
(Montreal)

October 17, 1984

The Toronto Women's Bookstore
85 Harbord Street
Toronto, Ont.
M5S 1G4

Dear Toronto Women's Bookstore,
We recently attended an excellent slide show on lesbian sexuality compiled by Cyndra MacDowell and sponsored by the Lesbian and Gay Academic Society at the University of Toronto. During this presentation, a woman mentioned that your store would not carry, display or even order a whole range of magazines on lesbian sexuality. Needless to say, this comment sparked a heated discussion of your alleged policy.

As the only women's bookstore in Toronto, it is simply inconceivable to us that such a policy could ever exist. Given that your lesbian section is already extremely limited, this development indicates to us your opinion of your rather *substantial* lesbian clientele.

We were labouring under the impression that the first principle of feminism was the notion of self-determination. When we are not given the freedom to select images of ourselves (even when they are produced by other lesbians) from your liberated shelves, self-determination becomes meaningless and the word feminism is reduced to an empty adjective. Refuge in a homophobic world is rare for all lesbians; such an environment should exist in any feminist endeavour as a matter of course.

What we are left with is the assumption that we are held to be incapable of determining our own values, limits and sexual desires. Such an imposition of “norms” is clearly oppressive. Your policy easily translates into, “You women can be lesbians, but you must keep it tasteful.” In short, there is a standard of “what the community is prepared to tolerate” in operation here and, once again, the group most affected by the arbitrary imposition of this standard has absolutely no control over its wayward application.

As an alternative art gallery, we are all too aware of the power of Mary Brown and her scissors-happy gang. The issue of censorship is as complex as the society that it thrives in. Straight women such as yourselves must understand that every decision in favour of arbitrary censorship is a decision in favour of the censors, the police and the state. As such, your actions push us back one step further from finding out who the hell we really are.

Should these allegations prove to be entirely false, the result of distorted rumour, we withdraw this letter with our sincere apologies.

Sincerely yours,
Anna Marie Smith
Ruthann Tucker
Owners, The Sparkes Gallery
(Toronto)

Image from RG cover: ban the swastika?



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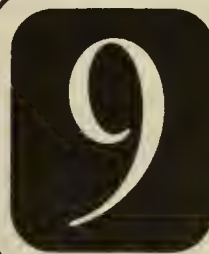
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THE NEWS

Burnaby returns Svend Robinson to face the Tories in Parliament

Back to work for gay rights

A week or so before the recent federal election, a story published in *GO Info*, Ottawa's gay newspaper, reported a local benefit held to raise money for Svend Robinson, the NDP incumbent in the BC riding of Burnaby. After enumerating the many occasions on which Robinson had pursued the matter of gay and lesbian rights in the last parliament, the article concluded: "It will be a loss for us if the riding of Burnaby does not return this extraordinary friend."

That final paragraph had the ring of a eulogy about it. Those in a position to know, including a member of Robinson's staff, expected the MP to lose his seat in the approaching election. The polls didn't look good and, with sexual conservatism on the rampage and a national Tory landslide on the horizon, defeat seemed certain for an MP who had been removed as his party's justice critic for his outspokenness on such issues as prostitution and gay rights.

And yet, when the ballots were counted on the evening of September 4, Robinson was not only reelected, he piled up his largest plurality ever, a margin of almost 8,000 votes over his nearest rival, Conservative Bill Langas.

Robinson spoke to *TBP* October 26 from his Burnaby office about the elec-

tion campaign and the future of gay and lesbian issues under the new Mulroney government.

Robinson agreed that, at the outset of his reelection campaign, he faced a very tight race. And, as the campaign developed, his opponents targeted his ill-deserved reputation as a notorious sexual radical. A leaflet widely circulated in Burnaby depicted a fully formed fetus accompanied by the words "Hey Svend! Pick on someone your own size!" What at first glance appeared to be simply a piece of anti-choice propaganda widened into a shotgun blast at Robinson's positions on other issues, leading off with a characterization of Robinson as "the NDP parliamentary advocate for

"I certainly have been outspoken, not only on gay rights, but also on a number of other very controversial questions. Politicians should take heart from the results in my constituency."

gay rights." The leaflet and similar newspaper ads advertised a telephone message from which, according to Robinson, callers learned during the final weeks of the campaign that their MP advocated group sex. This was a reference to his attempts to remove from the Criminal Code a provision that limits legal sex to what transpires between *two* consenting adults in private, a provision that sometimes allows bathhouse customers to be charged with gross indecency.

Robinson believes that the leaflet was not just the work of anti-choice zealots. "It was obvious once you opened it up that it wasn't just an anti-choice leaflet, but that it had been carefully constructed by the anti-choice people together with, I believe, the Conservative Party."

The NDP candidate and his campaign strategists decided to deal with the leaflet by ignoring it and by downplaying his stands on hot issues. "If anybody had questions with respect to my stand on specific issues, I would get back to them personally." Robinson added that, during the weeks following the election, he'd been very busy getting back to people. When *TBP* asked whether this strategy didn't have the effect of squelching public discussion of these issues, he responded: "It would have been

foolish of us to allow those people to define the political agenda. One does not educate during an election campaign; that's an elementary lesson of politics. The whole focus of the election campaign in Burnaby would have shifted to questions that they were defining as issues."

Although he suggests that the crudity of these attacks on him may have backfired and helped him win, Robinson is emphatic in attributing his victory principally to good organization and finances. Even before the election was called, his campaign workers were knocking on doors in Burnaby. And once the fight was on in earnest, an army of volunteers materialized. All this effort was aided by a campaign fund which Robinson describes as "more than enough."

While he says he is unsure of who was and who wasn't gay, he acknowledges that local gays and lesbians formed an important fraction of his campaign force. And those too far away to knock on Burnaby's doors helped with finances. Notes Robinson: "One of the things that was tremendously encouraging was the amount of support that we had, not just from the Lower Mainland, from the gay community, but from other parts of the country as well. There



was a fundraising benefit in Ottawa that raised over \$2,000. There was also fundraising in the Toronto area, in Montreal, and a number of other areas."

Like all MPs, Robinson depends for his office on the voters in a small, geographical fraction of the country. But he rejects the idea that this places a limit on his ability to cultivate national constituencies, such as gays and lesbians. "I don't think there are serious problems with that as long as the MP recognizes that he or she should not allow their responsibilities to their constituency to slip in their advocacy on behalf of a larger national constituency."

Robinson's assiduous local constituency work keeps him busy. In seeking this interview, *TBP* had to squeeze into a daily schedule that sometimes ran to ten in the evening. Robinson's explanation: "All of that day-to-day work, serving constituents, helping them in their dealings with the bureaucracy almost has to be done better for a politician who has a national constituency than for another politician because people can say, 'Well, I think he's out to lunch on' — whatever it might be — 'but he got my grandmother her pension'."

"Time and time again we heard from people on the doorstep that they'd seen me at their kid's graduation or that I'd helped the family in some way and that they were voting for me for that reason."

He dismisses the idea that support for gay rights is fatal to politicians: "I think the results in my own constituency tend to raise considerable doubt as to whether that thesis has any validity. It's impossible to know, but my constituency is a suburban constituency and it's not traditionally a bedrock NDP constituency. I certainly have been consistently outspoken, not only on the question of gay rights, but also on a number of other very controversial questions. Politicians should take heart from the results of my constituency."

Just a month after Robinson's triumphant reelection, there was another pleasant surprise: the NDP caucus restored to him the post of justice critic in which, until his ouster in January 1983, he had been so effective in raising the profile of gay issues in the parliamentary arena. He absolutely denies that the position was returned to him on the understanding that he would have less to say about gay rights: "No one would ever get such an understanding from me; I've never given any such understanding, and I certainly wouldn't."

Robinson's assessment of the new government is mild; it's not a foregone conclusion that the Conservatives will prove more homophobic in office than were the Liberals. "Most of them haven't taken a position," he cautions. But he does acknowledge the presence of at least two open homophobes on the front bench. "When I look at the cabinet, I think of Jake Epp (now health minister), who on behalf of the Conservatives spoke against the inclusion of explicit protection against discrimination on the basis of sexual orientation in the Charter (of Rights and Freedoms). It was Jake Epp who said, 'We can't include every barnacle and eavestrough.' And I think of Bob Coates, now the minister of national defence, who spoke to a conference of police chiefs in the Maritimes and said we have to make it as difficult as possible for people to be gay."

Interestingly, Robinson doesn't believe that Epp's appointment as health minister means bad times for federally financed AIDS research. "I think he would approach that question from the

perspective of whether or not there is a genuine health concern. I don't think he would allow his personal prejudices to cloud his judgment on that question."

Predictably, Robinson doesn't think energy minister Pat Carney, the Vancouver Centre MP who has promised to try to have the Tory government bring forward a bill to add sexual orientation to the Canadian Human Rights Act, will have much impact. "I don't think we're going to hear much more from Pat Carney on that subject. I hope I'm wrong and I'm prepared to give her the benefit of the doubt, but I suspect that now that she's bound by the rules of cabinet solidarity, there will be rather stony silence on that subject."

The NDP justice critic expects that in

the new parliament gay and lesbian rights will once more be a matter of working familiar issues: amendments to the Canadian Human Rights Act, pursuit of discriminatory practices by the RCMP and the Armed Forces, abolition of the bawdyhouse laws. These will form part of a broader package that includes reform of the Criminal Code, the prisons and sentencing, strengthening of Freedom of Information legislation, and action on prostitution and pornography.

Uncharacteristically for a member of the NDP and an MP, Robinson does not believe that Parliament will be the main site of battles over gay rights in the near future. "Probably one of the most important challenges in the next year or two will be outside Parliament, under

the provisions of the Charter of Rights, in the courts, with challenges to a whole range of discriminatory legislation and practices, challenges under the equality rights section of the Charter (which comes into effect next April)."

Robinson explains: "One of the things I fought hard for was an explicit amendment to the Charter of Rights that would prohibit discrimination on the basis of sexual orientation. We didn't achieve that, but we did achieve an important victory in that the Charter was amended to actually allow for the possibility of challenges to discriminatory practices on the basis of sexual orientation. That's because the grounds of discrimination there are not exclusive."

Ken Popert

TORONTO BEAT

Gays of colour get together for parties and politics

Lesbians of Colour (LOC) and Zami, Toronto's two newest community groups, reflect a growing diversity in the city's gay scene.

"When I first put an ad in *TBP*, I wanted to get together a group of black lesbians," says Carol. "But then all these other women of colour began phoning me who weren't black, so we ended up calling it Lesbians of Colour."

"Some people are kind of antsy about a group just for blacks or West Indians," explains Doug. "We've had both straights and white people not from the West Indies who want to come to Zami. They don't seem to understand how important it is for people to get together and have their own space when they're in a minority."

LOC went public leading a workshop at last spring's Lesbian Sexuality Conference (*TBP*, September 1984). Zami — the name is an Eastern Caribbean word for lesbian sex — is open to black people and West Indians of either sex and has been holding Thursday night meetings at the 519 Church Street Community Centre since the summer.

Both groups see themselves as having a social, supportive and political role. They combine parties and potlucks with peer counselling and discussion.

"Everybody checks in and tells us how they've been at the beginning of each meeting," reports Doug. A LOC member says, "Last week at LOC we had planned a discussion, but a new woman came with a personal problem, so we spent most of our time discussing it

with her."

LOC meetings are organized around readings. Members have exchanged coming out experiences and discussed topics ranging from co-parenting to racism and homophobia. Zami is more informal. One meeting featured a surprise guest speaker from the Jamaican gay movement. "We've also discussed the trend toward discrimination in the bars," Doug adds. "With all these new restrictions on dress — new wave, drag, etc — we're a bit concerned."

Anyone interested in contacting these groups can reach Lesbians of Colour and Zami by calling *TBP* at 364-6320.

Tim McCaskell

Sporting gays nix aid for bathraid victims

The executive committee of the Out and Out Club, a local gay sports organization, has declined to help the Right to Privacy Committee raise money for court costs arising out of the 1981 bathhouse raids. The decision was taken even though assisting the RTPC would have cost the sports group nothing.

David Rayside, a member of the RTPC executive committee and a member of the *Body Politic* collective, brought the matter to the attention of *TBP*'s news department in late October. According to Rayside, he approached Out and Out president Ken Tomilson last August, asking

that the club include RTPC fundraising literature in the next mailing to its almost 300 members. RTPC offered to reimburse the club for any difference in postal costs and to provide additional labour for the preparation of the mailing.

Tomilson, who favoured the proposal, says that the club executive, under the mistaken impression that the petitioning group was the AIDS Committee of Toronto, at first agreed. Later, when it was discovered that the organization involved was the RTPC, the executive voted five to three against the scheme. A previous decision to reject a similar approach by the Gay Community Appeal was cited as a precedent.

Tomilson ascribes the negative vote to a fear by some of the executive that a portion of the membership would be angered by a decision to involve the club, defined by its constitution as non-political, in political activities. Attempts to raise the group's profile by advertising in *TBP* have already upset some members.

He added, "Some of our members don't really realize how significant we are within the larger gay community and that, because of our size and our profile, we have some responsibility to that community. But I think that's changing."

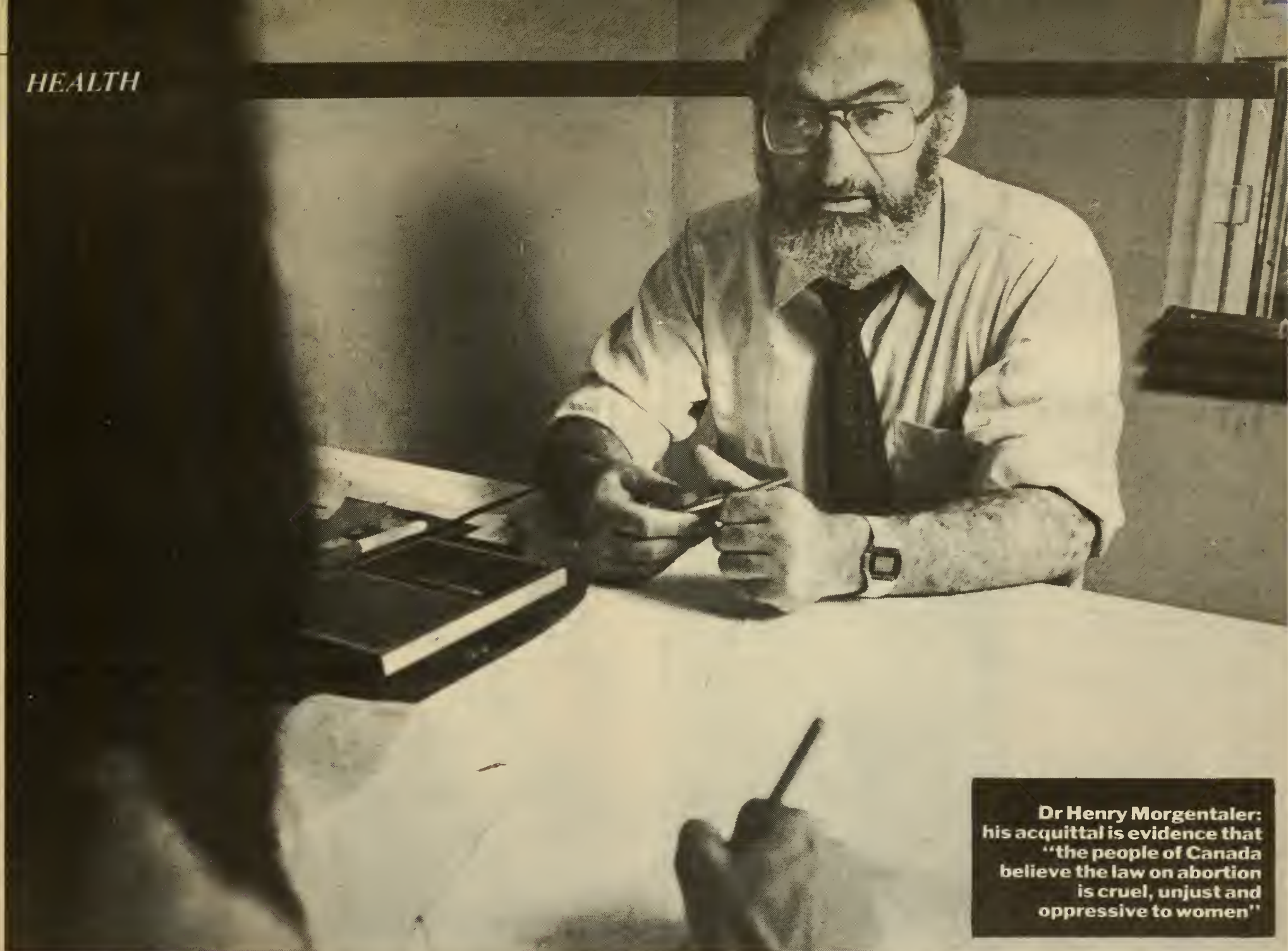
The RTPC's David Rayside would only say that he was "disappointed" by the club's decision.

Ken Popert

Ken Popert is a member of the Out and Out Club.

Getting together in a space of their own: Zami and LOC members Sylmadel Coke, Derych Glodon, Doug Stewart and Debbie Douglas





Dr Henry Morgentaler:
his acquittal is evidence that
"the people of Canada
believe the law on abortion
is cruel, unjust and
oppressive to women"

Jury discards abortion law; AG ponders appeal

The women's movement won a great victory in Toronto November 8 when a Supreme Court of Ontario jury acquitted Drs Henry Morgentaler, Leslie Smoling and Robert Scott of conspiring to procure an abortion. But Attorney General Roy McMurtry may order an appeal of the verdict.

The three were charged after a police raid on Morgentaler's abortion clinic in July, 1983.

Morgentaler says his acquittal is evidence that "the people of Canada believe the law on abortion is cruel, unjust and oppressive to women." Opinion polls have shown that about three-quarters of Canadians believe that abortion should be a private matter between a woman and her doctor.

The law was scrutinized more closely than the defendants in this trial. The three accused admitted to performing abortions. The case defence counsel Morris Manning presented centred on constitutional challenges to the abortion law. Much of the evidence in the trial was brought forth to support a defence of necessity — it was argued that the legal limits on abortion endanger women's health and that abortion clinics provide a necessary medical service. Manning concluded his statements to the jury by asking them to look beyond Morgentaler's guilt or innocence to consider whether the law is moral.

Morgentaler intends to reopen the Toronto clinic at 85 Harbord Street within the next month, as soon as the staff are assembled and the police return the clinic's equipment. He has also offered his services to the Ontario provincial gov-

ernment to help set up abortion clinics across Ontario, along the lines of the freestanding clinics in Quebec. Morgentaler is determined, however, to keep the Harbord Street clinic in operation, with or without government accreditation and approval.

Ontario health minister Keith Norton has responded by rejecting Morgentaler's offer, saying he will not sanction abortions performed outside a hospital.

While Morgentaler and his supporters are hailing the verdict as a clear message from the Canadian people, their opponents see it differently. The president of The Right to Life association claims that the jury was stacked with "unionists" and "young vagrants," making the acquittal inevitable.

As *TBP* went to press, McMurtry had made no decision on an appeal. But at a press conference November 9, Morgentaler warned McMurtry to be careful of his political career, saying that women and the people of this country would be outraged by another raid. Morgentaler said it is time the government started providing medical services to people who need them, instead of wasting any more taxpayers' money on prosecuting doctors.

McMurtry is one of four candidates seeking to succeed the retiring William Davis as leader of the Progressive Conservative Party and premier of Ontario. McMurtry has often been accused of using his post as attorney general for political purposes. During the 1981 provincial election campaign, he unleashed the massive Toronto bathhouse raids which swept up almost 300 gay men and have

still not reached their conclusion in the courts. And McMurtry was attorney general throughout the six years from 1977 to 1983 when *The Body Politic* was subjected to three trials and two Crown appeals, but never convicted of any crime.

Huge legal costs have been incurred: the bill for this trial will run between \$150,000 and \$200,000 and Morgentaler will also be coming to trial in Manitoba in the near future. Donations are urgently needed, and can be sent to: Pro-Choice Defence Fund, PO Box 935, Station Q, Toronto, ON, M4P 2T1.

Lee Waldorf □

Gay recruits needed for AIDS research

Toronto AIDS researchers urgently need the help of gay men who have had sex with other men diagnosed as having either AIDS or PLS. The men are being asked to participate in a unique study to find out why only a fraction of gay men who have had sex with others who have AIDS or PLS become sick themselves.

PLS stands for persistent lymphadenopathy syndrome, a swelling of the glands lasting for more than three months and often accompanied by fatigue, fever, night sweats, diarrhea or weight loss. About one in five cases of PLS, formerly called AIDS-related complex or ARC, develop into AIDS.

The three-year University of Toronto study, financed by the Ontario health ministry and headed by Dr Colin

Soskolne, must find 420 such gay men either in Toronto or living within easy travelling distance of the city, in order to proceed. If the men are not found, the project could lose its provincial financing of about \$350,000 per year and close.

Soskolne says the benefits of the study will accrue not just to medical science and society as a whole, but also to the participating individuals and the gay community. He says, "The participants will have the advantage of constant monitoring of their health and, should any of them develop AIDS or PLS, early diagnosis. For the gay community, our work could lead to AIDS prevention or allow us to identify the fraction of gay men who are especially susceptible to the disease. And we hope that our research on the immune system will shed some light on infectious diseases, multiple sclerosis and cancer."

Although more than 80 percent of the 600 gays who were consulted in preparations for the study said they would be willing to take part in the study if they fit the criteria, finding the 420 gay men who have had contact with AIDS or PLS has proven more difficult than anticipated.

Soskolne attributes this in part to a sense in the gay community that AIDS is not as much of a threat as it seemed a year ago. As of November 2, according to the AIDS Committee of Toronto, there were 39 confirmed cases of AIDS in Metropolitan Toronto.

But a larger problem has been posed by the need to protect the privacy of prospective participants in the study. The researchers do not solicit people with AIDS or PLS for the names of sexual partners. Instead, they ask doctors who have patients with AIDS or PLS to speak to those patients, who in turn, ask their sexual partners to contact the research group. The researchers also use advertis-

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ing and the media to try to encourage
gay men who think they have had contact
with AIDS or PLS to take part in the
study.

Participation in the study takes about
six hours per year. Once every three
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and given a physical examination which
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Calzavara at (416) 595-4040.

Ken Popert

FORBIDDEN FILMS

Anti-censorship show skips own backyard

Forbidden Films, a film symposium on
censorship and human rights, closed in
Toronto October 27 without completing
its original schedule. The ever vigilant
Ontario Board of Censors had stepped
in, banning *Sweet Movie*, *Salo*, *In the
Realm of the Senses*, and *Un Chant
d'Amour*.

It was the sort of ruling Ontario film-
makers have come to expect, and film
festival organizers had anticipated trou-
ble with the censor board. What was sur-
prising was the subdued response from
Forbidden Films. The festival had an-
nounced that the films were being shown

in order to raise public awareness of cen-
sorship as repression and of the need to
protect freedom of expression. How-
ever, *Forbidden Films* did not protest
when its own showings were banned by
the censors. The offending films were
dropped and the schedule was rear-
ranged without much comment. (One
American filmmaker, Jack Smith, did
refuse to submit his work to the censors,
but the festival did not follow his lead.)

According to Gary Betcherman, a
member of the Toronto Arts Group for
Human Rights, which organized the fes-
tival, the group didn't think it was in a
position to fight the censors. The films
were being shown in aid of Amnesty
International. Amnesty insisted that
they downplay the problem of censor-
ship of sexual material. Furthermore,
the Ontario government had provided
some of the funding for the festival on

the understanding that this politically
sensitive issue wouldn't be stressed. Bet-
cherman said the organizers were also
concerned that the festival keep its
original focus, which was the picture of
censorship as a whole, at the interna-
tional level.

Forbidden Films ended up warping
this larger picture by failing to come to
grips with censorship at the local level. It
is sexual censorship that our artists have
to struggle with: the fact that it centres
on sex doesn't make this censorship any
less political or repressive. By voicing
strong criticism of censorship in other
countries and keeping quiet about con-
temporary acts of censorship in Canada,
the festival set the two apart, and treated
only one form of censorship seriously.
Forbidden Films told us that censorship
is not our problem.

Lee Waldorf

Gay candidates seek seats in Vancouver race

Political passions in Vancouver run as high as the mountains. Way out west on the Pacific coast, at the bottom left-hand corner of the map of Canada, Vancouver knows itself to be just a bit different from the rest of the nation. That an activist lesbian feminist could run for office with the backing of the largest political party in the city and that a conservative gay businessman could try to be elected as an independent were just two elements in the complex, passionate swirl of this city's politics as the 1984 municipal election was winding to its conclusion on November 17.

City elections in Vancouver are different from those in most of the urban centres of Canada in that all offices, including the eleven seats on city council and the places on the important parks board, are filled by an at-large vote. Despite two referendums that gave majority support to a ward system, the Social Credit provincial government has not enacted the necessary changes to the city charter, which only the BC legislature can amend. That Vancouverites lack control over their city remained a lingering issue for the two principal mayoralty candidates, incumbent Michael Harcourt and Social Credit challenger Bill Vander Zalm, a former provincial cabinet minister and, until just before the election, a resident of a Vancouver suburb.

If the two gay and lesbian candidates for city office did not become an issue in the campaign on account of their sexual orientation, they certainly had a lot of attitudes that marked them as very different kinds of political people. Sue Harris, running for a place as park commissioner in a city that makes a religion out of parks, and Howard Faulkner, trying to get a berth as alderman, are at almost opposite ends of the political spectrum. To understand just what their stands mean in the context of this city's politics requires a bit of explanation about what's been happening in the past year and how the city's four political parties responded to the economic crisis in the city.

The "restraint" policies of the BC government since their reelection in 1983 have been an attempt to get the labour force in this highly unionized province into shape as a more effective productive force. Operation Solidarity and Solidarity Coalition, the united forces of labour, community, church, women's and gay/lesbian groups, failed to turn back the conservative initiative. The Social Credit government, a coalition of Socreds, ex-Liberals and ex-Conservatives, today rules nearly unchallenged over a stagnating provincial economy. More than 14 percent of the workforce is unemployed, and more than one in five are on some form of government assistance.

The economic scene is basically the



Parks board candidate Sue Harris: a long history of grassroots community organizing

same in Vancouver as it is in BC as a whole. Unemployment is high, welfare recipient numbers and free-food line-ups grow. The completion of a number of big downtown office towers and the continuing good business in many trendy restaurants in the tourist zones do not mask the fear of the economic future for most Vancouverites. The troubled building site of Expo 86, the world's fair on the edge of the downtown core, is advertised as promising a golden future, but its architecture is increasingly looking like a 1939 vision of 1955, just not to be believed. The \$1.2 billion project may even lose the city and province hundreds of millions of dollars, according to University of BC economists.

In the midst of these economic troubles, Sue Harris and Howard Faulkner addressed themselves of necessity to broad economic and social issues. Being gay and lesbian has become an integral part of their political outlook and the solutions they both proposed. And on these economic and social issues the two candidates fit into very different parts of the Vancouver spectrum.

On the far right on city council, on the school board and on the board of park commissioners, the Non Partisan Association (NPA) possesses only the shadow of its former city-wide dominance. Formed in the 1930s to counter a grow-



Feet first

Vander Zalm's flip-flop flops at candidates meeting

Bill Vander Zalm, the former Socred cabinet minister now running for mayor under the NPA banner, is having problems with his memory.

At an all-candidates meeting held November 6 in Vancouver's heavily gay West End, Vander Zalm was asked about a statement he had made in the BC legislature in 1978, endorsing the stated view of federal Socred leader Lorne Reznowski that gays should be eliminated. Taken aback, Vander Zalm replied: "I don't know what you're talking about. I can be very tolerant of sexual deviants."

Before Vander Zalm could get his foot out of his mouth, meeting chairperson Rob Joyce jumped in to point out that he himself had helped organize the 1978 demonstration against the statement which Vander Zalm was denying having made. The flummoxed candidate sat down to derisive hoots from the 400-person audience.

Don Larventz □

ing tide of reform politics, its close ties to the provincial Social Credit Party are no longer the semi-secret affair of previous years. Still dominating the school and parks boards, on city council the group had just two remaining members going into the election, the third having retired this year. Business and developer oriented, hostile to community groups, the NPA had nominated Bill Vander Zalm as its mayoralty candidate. Widely seen as a carpetbagger, he resigned from his senior provincial cabinet post before the last provincial election, believing the Socreds would be defeated and he could pick up the pieces of the party as its leader. In Vancouver, this race may have been the last chance he had of picking up the pieces of his own political career.

TEAM, The Electors Action Movement, is now a rump of an early '70s, mildly reforming party, now closely associated with the NPA and represented on the outgoing council by two of its three women members. Conservative, but not rigidly so, these two had sometimes voted with the more liberal mayor and COPE (Committee of Progressive Electors).

Mayor Harcourt, elected city-wide also, has formed his own grouping, the Civic Independents, represented on council by Bill Yee, Vancouver's first al-



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derman of Chinese descent. An NDPer, liberal and seen as fair and open, Harcourt made his reputation in the '70s as a storefront lawyer and later as an alderman with TEAM, then in its initial mildly reforming phase. Supportive of gay rights in the '70s, proclaimer of Gay Unity Weeks in the 1980s, he is generally well-liked by the gay community, whether of the activist or business persuasions. Polls show him way out ahead of Vander Zalm.

COPE was council's largest grouping, with four members, including crusty, energetic Harry Rankin, long an election poll-topper, and Bruce Yorke, a member of the Communist Party of Canada. Furthest to the left, COPE seemed poised to move towards having 5 of the 10 aldermanic seats. (The mayor makes the 11th on the council.)

In this spectrum of political options, Howard Faulkner, a 40ish businessman, was running for city council as an independent. Too busy, his campaign manager said, to give *TBP* even a short telephone interview or a picture, he had come to public attention by his year-long advertising campaign in the many weekly community newspapers in the city and near constant attendance in the visitors' gallery of council. His advertising claimed he was a chance for a "reasonable" alternative; he gained notoriety by well-publicized shouting matches with city staff and his involvement in the Wednesday group, a near-vigilante organization dedicated to getting the prostitutes out of the West End, where he lives. The concerted campaign against the West End prostitutes, many of whom were young gay men, met with success when the BC attorney general got the BC Supreme Court to order them out of the highrise residential area and into a warehouse district just east of the city core. There they remain, not so far away as not to be of use, but away from the sensibilities of the residents.

Faulkner is on record as supporting Rob Joyce and the Rob Joyce Legal Defense Fund in its fight for reinstatement and court damages for the fired youth job counsellor. But in general, Faulkner has kept his distance from the activist gay groups and has been associated with the Greater Vancouver Business Association, a group of gay business men and women, generally supportive of conservative political initiatives. Faulkner was highly critical of Operation Solidarity and welcomed the Bennett government's austerity measures.

Sue Harris, in strong contrast to Faulkner's fight for a free enterprise ethos for gays, had the backing of COPE and a long involvement with grassroots progressive community organizing. She was an organizer for the Downtown Eastside Residents Association. DERA was the launching ground for COPE alderwoman Libby Davies (who also first served on the parks board) and Bruce Eriksen, and has been instrumental in getting that depressed skid row area of the city not only a new name and identity but money for programmes that have done some good in enforcing dormant housing safety standards and police protection for residents, as well as government funding for subsidized housing in the area.

As a result of her work, Harris was appointed to the mayor's task force on alcohol problems in the area. She has also been closely associated with the city's parks and recreations systems through her membership in the Citizens Advisory Committee on Stanley Park, the downtown's 1,000 acre green space.

COPE has generally been good to the

gay community. Endorsing Harris, an avowed lesbian feminist activist, piloting through council the sexual orientation non-discrimination amendment to the city's bylaws (still not ratified by the provincial government) and developing a non-discrimination policy in the employment of open gays and lesbians in city schools all point to COPE's awareness of the increasing maturity of Vancouver's gay community and its growing involvement in city politics. As the full page ad in *Angles*, the gay and lesbian community tabloid, suggests, COPE members are "familiar faces" that are increasingly seen as friendly ones.

Don Larventz □

LABOUR

Postal union rescues gay anti-bias clause

Gay letter carriers in Canada received support from their union during October's contract negotiations, and were successful in retaining a contract clause barring discrimination by their employer, Canada Post, or by fellow employees on the basis of sexual orientation.

Canada Post was seeking to replace the clause (article 5, section 1) with the Canada Labour Code, which contains no reference to sexual-orientation discrimination.

Paul McGary, a member of the Letter Carriers' Union (LCU) executive, told *TBP* that inclusion of sexual orientation into article 1, section 5 came about as a result of a collective agreement and was ratified through contract negotiations with Canada Post in 1981.

McGary explained the move by Canada Post to replace the clause as an attempt to relieve themselves of responsibility for discrimination settlements. Under the Canada Labour Code, grievances are settled by an outside negotiator.

Gay members of the Canadian Union of Postal Workers (CUPW), a much larger union than the LCU, are facing the same effort by Canada Post to remove the anti-discrimination clause from their contract. When reached in Ottawa by *TBP*, Mr Robert Caynes, assistant to Canada Post president Michael Warren, declined comment.

Negotiations between CUPW and Canada Post are continuing and ratification is expected soon.

David Henderson □

IN COURT

Bud's accused slow to form joint defence

About a quarter of the men who have so far appeared in court as a result of a police raid on a Montreal gay bar last June 2 have banded together in a common defence and pleaded not guilty. But complaints lodged about police behaviour during the raid have been dropped.

After the raid on Bud's, police charged 188 men with bawdyhouse and indecency offences. According to Bruno Grenier of the Comité de défense des accusés du Bud's, about 120 of the accused have made court appearances since the summonses started to go out in early September. Of these, 32 have pleaded guilty, 35 have chosen to take part in the Comité's joint defence and have pleaded not guilty. The rest have retained their own lawyers.

Those who pleaded guilty received

finer of \$350 for being a found-in in a common bawdyhouse and \$500 for gross indecency.

Grenier says that the owners of Bud's, charged with being keepers of a common bawdyhouse, have pleaded not guilty with a view to participating in the joint defence. However, they have indicated that unless more accused found-ins also join and so bring the cost for each participant down, financial considerations will force them to plead guilty. So far, there has been no movement by the independent accused toward the Comité.

A complaint about police misconduct filed by the Comité with the police commission had to be abandoned in early September, says Grenier, because none of the accused would come forward as a witness. About \$2,000 which had been raised to finance the complaint will now be used to defray joint defence legal expenses over the \$300 contributed by each participating accused.

The preliminary hearing for the joint defence has been set for November 19.

Ken Popert □

HUMAN RIGHTS

Albertans fighting for amendment

Alberta gay and lesbian organizations are working hard to focus attention on an amendment to the Individual's Rights Protection Act (IRPA) — sexual orientation as prohibited grounds for discrimination in employment — proposed by the Alberta Human Rights Commission (AHRC). The Gay and Lesbian Awareness Committee (GALA), formed in Edmonton to launch Gay and Lesbian Awareness Week in June 1984, is leading the effort.

The amendment — one of 20 proposed — is scheduled for review in the spring of 1985.

Commission chairman Marlene Antonio announced the proposals July 24. In its July announcement, the commission stated that:

- although many people strongly disagree that homosexuals should be protected against discrimination, such protection would be compatible with the general principles and spirit of the IRPA;
- sexual orientation appears to be an immutable condition — neither behaviour therapy nor psychoanalytic therapy has proven effective in altering homosexual behaviour;
- sexual orientation is firmly established at an early age;
- social acceptance of homosexuals is increasing — a 1977 Gallup Poll reported that 52 percent of Canadians believe that homosexuals should be protected from discrimination.

"A lot of people who come to me tell me they have been fired as soon as it was learned or even rumoured that they are gay," Antonio told The Canadian Press three weeks before the announcement of the proposals. "As long as they are doing their job and not getting into any trouble, why should we treat people who are gay any differently?"

Three days after the announcement of the proposals, the Edmonton Journal editorialized: "The HRC says gay men and women should not be denied employment or membership in a union simply because they are gay. This should be obvious, but this spring we saw a terrible example of prejudice against Claude Olivier, who was fired as a group home supervisor simply because he was homosexual. He wasn't judged on his merits as a free individual; he was punished despite his merits as a member of an entirely benign group of Albertans. Yet he had no recourse in law to continue working in his chosen field."

Alberta labour minister Les Young, who has responsibility for the Act, has been quite open in the past in his opposition to gay rights (*TBP*, February 1980). In November 1979, Young announced the appointment of Bob Lundrigan — a gay rights opponent — to the chair of the AHRC. Lundrigan's appointment was criticized by Alberta lesbian and gay groups. When Edmonton reporter

Wendy Koenig asked him about the criticisms, Young told her that he wasn't disturbed by Lundrigan's views on gay rights and that it was his opinion that:

- sexual orientation is voluntarily chosen and therefore less deserving of protection than involuntary characteristics, such as race;
- people can be discriminated against because of their sexual orientation only if they make it known and, if they make it known, they have to expect discrimination;
- gay people who make their sexual orientation known are flaunting their sexual predisposition and violating the rights of others.

GALA will meet with Young at the beginning of December. The committee has received written support from the provincial NDP and has requested a meeting with the Conservative government's legislative caucus committee, which is charged with reviewing the recommendations.

GALA has contacted the Edmonton members of the Alberta legislative assembly, urging them to support the proposed amendment and expressing the need for protection of homosexuals to be extended to tenancy; Dignity Calgary has contacted Calgary MLAs.

GALA has also contacted all Alberta lesbian and gay organizations, asking them to participate in a letter-writing campaign. A package sent to each organization includes the AHRC's news release, GALA's letter to Les Young, and sample letters to the MLAs.

A media campaign is in the planning stages.

"We know that legislation can't enforce positive attitudes," says Matthew Kuefler, a GALA member, "but it's a good first step."

Quebec is the only province which now makes it an offence under its human rights legislation to discriminate against anyone on the basis of sexual preferences.

Michael Totzke □

Corrections

Our story in the November issue of *TBP* about the conclusion of the 1981 Toronto bathhouse raids conspiracy trial referred to a deal between the Crown and the accused, but did not make clear that one of the accused, Peter Maloney, was not party to it. And a sidebar to the story erroneously stated that Maloney held a 5 percent interest in The Club bath at the time of the raid. In fact, he sold that interest before the raid occurred.

Another story in the same issue about the quashing of the warrant used in the 1983 raid on the Back Door Gym and Sauna should have credited the Right to Privacy Committee with bringing the challenge to court. □

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AIDS / PLS

RESEARCH

Why are some men more susceptible to PLS or AIDS than others?

Researchers from the University of Toronto are trying to answer this question by monitoring the health of sexual contacts of men with AIDS or PLS* (Persistent Lymphadenopathy Syndrome/swollen lymph glands).

If you have been told that you have either AIDS or PLS, or if you have had sex with anyone who has AIDS or PLS, then we need your help. If you know someone who might be eligible, tell them about us.

Please call us if you think you may be eligible. We will be happy to talk it over with you. There is no need to identify yourself in order to obtain further information about the study.

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Epidemiology Study
(416) 595-4940

* PLS has also been called ARC (AIDS-related complex).

Halifax: Getting together to battle AIDS

The Halifax gay community has responded to the reality of AIDS in Canada by establishing the Gay Health Association.

The GHA was founded in September this year and is working to inform Nova Scotians and others in the Atlantic provinces about the facts relating to AIDS.

Bill Souter, GHA media spokesperson, identifies their first priority as compiling as much information as possible on AIDS and getting that information out to the community. They have obtained more than 2,500 copies of two health pamphlets from San Francisco — "Can We Talk?" — produced by the Harvey Milk Lesbian and Gay Democratic Club, and "Women and AIDS" from the San Francisco AIDS Foundation. Though this information comes from California, the GHA is trying to add as much local input as possible. There have been four public meetings so far with local doctors speaking to and answering questions from fairly large audiences.

Rumours, Halifax's non-profit gay bar, is working with the GHA by distributing brochures on safe sex and helping to raise funds for the organization. The bar recently screened two videos by Toronto writer Michael Riordon: "AIDS — A Guide for Health Care Workers," and "AIDS — After the Fear." Attendance showed a strong concern about AIDS among gay Haligonians.

The GHA is planning a fundraising party at Rumours on Sunday, November 25. Bar staff will be donating their time and tips to the GHA and donations will be gratefully accepted at the door. At the moment, Rumours patrons can support the GHA by requesting music — a 25¢ charge for requests is being given to the GHA.

The organization has secured a local doctor who will act as medical consultant to the media to ensure that stories are reported accurately.

There is also talk of establishing a hotline for AIDS-related calls.

The GHA is seeking volunteers in the Halifax area. Anyone interested in helping out or needing information about the GHA should contact a member at Rumours or through Gayline at 423-1389.

David Henderson □

St Catharines: Homophobic editorial gets gays GOing

St Catharines, Ontario now has its first gay liberation organization. As *TBP* went to press, Gay Outreach Niagara (GO Niagara) was preparing to ratify its constitution — that all-important step leading to the collection of membership dues and making the group "official."

Seven weeks after eight men and women first met to discuss the feasibility of such a group, living rooms could no longer hold the more than 30 people who had become involved.

GO Niagara can "thank the homophobes" for its existence, according to steering committee member Warren Hartman. When Brock University's newspaper printed a gay-negative editorial last January, "a gay community began to gel." "Students and community members came out," notes Hartman, "and we were quite riled about the editorial. As a result we started talking to

each other, really for the first time."

GO Niagara would like to believe it's unique if for no other reason than its steering committee includes "at least one non-gay person," according to the group's draft constitution. "One of our objectives," explains steering committee member Cathie Closs, "is to maintain a liaison with the straight community. What we don't want to do is to isolate ourselves further by establishing an exclusively gay organization. What we don't want to have is an in-grown 'we/they' mentality."

Because St Catharines is a border city, one of GO Niagara's concerns is the issue of immigration laws, both in Canada and the US.

"As well," comments Debbie Fredricks, "I'm hoping that the organization will provide some alternatives to the bar scene." There is one bar in St Catharines frequented largely by gays. Fredricks adds, "I hope (the group) will improve the image of gays in the community. Yes, we are good people!"

GO Niagara, according to Hartman, "hopes to eventually be able to provide peer counselling and social events. While we had The Twilight Villa social club in the 1960s, GO Niagara is the first gay socio-political organization."

Both Niagara College and Brock University are proving to be supportive. In fact Brock's Counselling Centre is temporarily relaying calls on behalf of the group. GO Niagara can be reached either by calling (416)688-5550, extension 3240, or by writing to Box 261, St Catharines, Ontario L2R 6S4.

Ken Chaplin □

Toronto: Campus group revives, plans a busy year

Ryerson Lesbians and Gay Men — Ryerson Polytechnical Institute's gay organization — is gearing up for a busy year.

Jan Grygier, a second-year film student who helped to organize the initial meeting in September, says, "I was surprised that so many people turned up. Last year the group dissolved after only two meetings — not enough students showed an interest."

Dances, rap sessions with guest speakers, and bar-hopping nights are in the planning stages.

"There is a real need for the club — for people coming out and for people who are out and want a sense of spiritual camaraderie," says Grygier.

The first dance will be held at Ryerson on Friday November 23, starting at 9 pm.

Michael Totzke □

BI/NATIONAL INTERNATIONAL

- Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York, NY 10014
- Archives for the Protection of Gay History and Literature, Box 6368, Stn A, Saint John, NB E2L 4R8
- Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- Bisexuals International, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA (215) 634-6244, Sun-Fri, 11 pm-3 am.
- Canadian Gay Archives, Box 639, Stn A, Toronto, ON M5W 1G2. (416) 364-2759

- Dignity/Canada/Dignité, Box 1912, Winnipeg, MB R3C 3R2. (204) 772-4322.
- Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton, ON L8N 3C8. (416) 529-7884. SW Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5. (519) 576-5248.
- Gay Interest Group, Canadian Library Association, Box 1912, Winnipeg, MB R3C 3R2.
- International Gay Association, International Secretariat, c/o RFLS, Box 350, S-101 24 Sweden, ph. 46-8-848050/845576. Action Secretariat and Women's Secretariat, c/o NVIH, COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596.
- International Lesbian Information Service (ILIS), Box 45, 00251 Helsinki 25, Finland. ph: 358-0-635571.
- Lesbians Across Canada Meet and Mate Association, c/o S O'Reilly, Box 1647, Stn E, Victoria, BC V8W2Y1. Personalized contact and correspondence service for women.
- Ligo de Samseksamaj Geesperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.
- New Democratic Party Gay Caucus, Box 792, Stn F, Toronto, ON M4Y 2N7.
- North American Transvestite-Transsexual Contact Service, Box 3, Athens, Ohio 45701, USA. (206) 624-8266.
- Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- Seventh-day Adventist Kinship Canada, Box 408, Stn C, Toronto, ON M6J 3P5. (416) 533-5896.
- Seventh-day Adventist Kinship International, Inc. Box 1233, Los Angeles, CA 90078-1233 USA. (213) 876-2076.
- Young, Box 408, Stn C, Toronto, ON M6J 3P5.
- Women's Archives, Box 928, Stn O, Toronto, ON M4T 2P1.

NEWFOUNDLAND

Provincial

- Gay Association in Newfoundland, Box 1364, Stn C, St John's, A1C 5N5.

NOVA SCOTIA

Halifax

- Gay Alliance for Equality Inc., Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294.
- Gayline. (902) 423-1389, Box 3611, Halifax South Postal Stn, B3J 3K6. Thurs-Sat, 7-10 pm. info, referrals and peer counselling.
- Lesbian Drop-In, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.
- Live and Let Live Group, for gay alcoholics. Phone or write GAE.
- Rumours (gay community centre), 1586 Granville St, (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, B3J 3K6.
- Sparrow, (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. (902) 425-6967.

NEW BRUNSWICK

Fredericton

- Fredericton Lesbians and Gays, Box 1556, Stn A, E3B 5G2. (506) 457-2156. Meets 2nd Wed of month.

Moncton

- Gais et Lesbiennes de Moncton, CP 7102, Riverview, Nouveau Brunswick.

Saint John

- Archives for the Protection of Gay History and Literature, Box 6368, Stn A, E2L 4R8.
- Lesbian and Gay Organization — Saint John (LAGO-SJ), Box 6494, Stn A, St John, E2L 4R9.

Western NB

- Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carleton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phoneline. (207) 896-5888.

QUEBEC

Brome

- The Capables, Support group for bisexual men. Contact through Gay Info in Montreal.

Charlevoix

- Association pour les droits des gais de Charlevoix, CP 724, Clermont, G0T 1C0. (418) 439-2080.

Hull

- Association gale de l'ouest québécois, CP 1215, succ B, J8X 3X7. (819) 778-1737.

Lennoxville

- Students Against Homophobia, Box 1594, Lennoxville Campus, Lennoxville, J1M 2A1.

Montreal

- Affirmer, CP 471, succ La Cité, H2N 2N9. Gays in the United Church.
- Aide aux transsexuels du Québec, CP 363, succ C, H2J 4K3. (514) 521-9302.
- Alme-toi (AA), 6518, rue St-Valier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics.
- Alternatives, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.
- Les Archives gais du Québec, c/o Sortie, Box 232, Stn C, H2L 4K1.

- Association communautaire homosexuelle de l'Université de Montréal, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).

- Association pour les droits des gais du Québec (ADGO), CP 36, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7-10 pm.

- Association des bonnes gens sourdes, CP 764, succ R, H2J 3M4.

- Atelier de théâtre gai, Cépeg Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

- The Capables, c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine.

- Collectif d'intervention communautaire auprès des gais (CICAG), CP 29, succ Victoria, H3Z 2V4. (514) 484-2602

- Le Collectif du triangle rose, c/o Librairie l'Androgyne.

- Comité gale du Cépeg du Vieux-Montreal, 255 est, Ontario, H2X 3M8. Mon, 6 pm.

- Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.

- Contact-i-nous, (514) 861-6753. Venereal disease treatment.

- Côte à Côte, gay couples group, c/o Gay Info.

- Côte à Côte, Radio centre-ville CINO (102.3 FM). (514) 288-1601. Mon, 4 pm.

- Dignity Montréal Dignité, Newman Centre, 3484 Peel St, H3A 1W8. (514) 392-6711. For gay Catholics and friends. Monday 7:30 pm.

- Église Communautaire de Montréal, Montreal Community Church, CP 610, succ NOG, H4A 3R1. (514) 489-7845.

- Fédération canadienne des transsexuels pour le Québec, 16 rue Viau, Vaudreuil J7V 1A7.

- Femmes gales de McGill, 3480, rue McTavish, H3A 1X9. (514) 392-8920.

- Gal-écoute (hommes), (514) 843-5652. Wed-Sat, 7-11 pm.

- Gay Fathers of Montreal, c/o Gay Info.

- Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

- Gay Info, CP 1164, succ H, H3G 2N1. (514) 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times. Counselling and information.

- Gay Physicians of Montreal/Les médecins gais de Montréal, a/s 2151, rue Lincoln, N° 20, H2H 1J2.

- Gay and Lesbian Social Services, 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.

- Gayline, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

- Gays and Lesbians at McGill, 3480 rue McTavish, local 417, H3A 1X9. (514) 392-8912.

- Le Geland (AA), 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.

- Groupe de discussion pour lesbiennes, 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).

- Groupe pour lesbiennes alcooliques (AA), 6517 rue St-Denis.

- Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. (514) 766-9623.

- Jeunesse Lambda Youth, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.

- Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8.

- (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.

- Lesbiennes à l'écoute, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.

- Librairie l'Androgyne, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.

- Ligue Lambda Inc, CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.

- Live and Let Live, Alcoholics Anonymous group for gay men and women. Tuesdays, 7:30 pm, Rm 210, 5 Weredale Park.

- Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8. (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.

- Parallèles Lesbiennes et Gais, radio programme, Mon 19h30, CIBL-mf, 104.5. 1691 Pie IX, local 402, H1V 2C3. (514) 526-1489, 526-5387.

- Parents and Families of Gays, c/o Gay Info.

- Productions 88, CP 188, succ C, H2L 4K1.

- Réunion des associations gais et lesbiennes à Montréal (RAGLAM), Box 936, Stn H, H3G 5M9.

- Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie, 5 Weredale Park, Westmount, H3Z 1Y5. (514) 937-9581 (Joanne Stitt).

- Service Jeunesse, for those 25 and under, meets every Saturday, 8-10 pm at 263 est, rue Ste-Catherine.

- Travesties à Montréal, support for transvestites, c/o Gay Info.

- United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9. (514) 392-6711.

- Vivre Gai(e) (AA), St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. (514) 733-0757.

Quebec

- Centre homophile d'aide et de libération, 175 Prince-Édouard, G1R 4M8. (418) 523-4997.

- Groupe gai de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

- Ligue Mardi-Gai, (418) 529-6973 (Jean Claude Roy).

Sherbrooke

- L'Association pour l'épanouissement de la communauté gale de l'Estrie, CP 294, J1H 5J1.

ONTARIO

Provincial

- Coalition for Gay Rights in Ontario, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

- Brethren/Mennonite Council for Gay Concerns (BMC) Ontario, Box 2621, Stn P, Kitchener, ON N2H 6N2.

Cornwall

- Gays and Lesbians in Cornwall, Box 211, K6H 5S7. For more info, call the Gays of Ottawa Gayline, (613) 238-1717.

Guelph

- Guelph Gay Equality, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.
- Gays Out of Doors (GOOD). See Kitchener/Waterloo.

Hamilton

- **Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, L8N 3C8. (416) 529-7884.
- **Gay Archives/History Project for Hamilton-Wentworth**. (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.
- **Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info.
- **Gayline Hamilton**, info on all groups and activities, peer counselling. (416) 523-7055 Wed-Sun, 7-11 pm.
- **Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month.
- **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds. Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.
- **Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.
- **Live and Let Live (Gay AA)**, Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

Kingston

- **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-5841 (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

Kitchener/Waterloo

- **Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
- **Gay News and Views**, radio programme, Tues, 5-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
- **Gays of Wilfrid Laurier University**, c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.
- **Gays Out of Doors (G00D)**, Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties).
- **Hall and Hall Club**. A non-profit social club that sponsors a bar and disco at 223 1/2 King St W (use Halls Lane entrance). (519) 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.
- **International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- **Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

- **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- **Gayline**, (519) 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.
- **Metropolitan Community Church**, Box 4724, Stn O, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

- **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- **Gayline West**, (416) 453-GGCO. Peer counselling.
- **Parents of Gays Mississauga**, c/o Anne Rutledge, 3323 Kings Mastings Cres, L5L 1G5. (416) 820-5130.

Niagara Region

- **Gay Outreach Niagara (GO Niagara)**. An organization for gay men and women in the Niagara Region. Box 261, St Catharines, ON L2R 6S4.
- **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

North Bay

- **Gay Fellowship of North Bay**, Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys as gay persons.

Ottawa

- **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
- **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
- **Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
- **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUD, 85 rue Hasted Street, K1N 6N5.
- **Live and Let Live Group** for gay alcoholics. Contact GD.
- **Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9 (613) 232-0241.
- **Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

- **Gays and Lesbians at Trent and Peterborough**, Box 2467, K9J 7Y8. (705) 742-6229. Office hours Mon 8-10 pm.

Sudbury

- **Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6.

Thunder Bay

- **Gays of Thunder Bay**, Box 2155, P7B 5E8. (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly.
- **Northern Women's Centre**, 316 Bay St, P7B 1S1. (807) 345-7802.

Toronto

- For information on groups in Toronto, check **Out in The City**, p 20.

Windsor

- **AA Acceptance Group — Gay/Lesbian Fellowship**, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.
- **Gay/Lesbian Information Line**, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.
- **Lesbian and Gay Students on Campus**, c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly.
- **Lesbian/Gay Youth Group**, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

MANITOBA

Portage-la-Prairie

- **Bi-Women's Support Group**, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

- **Gay Friends of Thompson**, Box 157, R8N 1N2.

Winnipeg

- **Affirm: Gays and Lesbians of the United Church**. 453-3984 (Eric) or 452-2853 (Dave).
- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 452-1813, 786-3976. Worship, counselling, library.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
- **Gay AlAnon Group**. Info: Gays for Equality.
- **Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.
- **Gay Fathers Winnipeg**, Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).
- **Gay Parents**, c/o Gays for Equality.
- **Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- **Lesbian Line**, (204) 786-3976, Tues evenings.
- **Ms Purdy's** 226 Main St. (204) 942-8212. Women's bar.
- **Mutual Friendship Society, Inc.** Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
- **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- **Project Lambda, Inc.** Box 3911, Stn B, R2W 5H9. (204) 772-1421. Lesbian/gay community service organization. Publishes "Out & About," gay community library, community fund-raising for medical, library, educational and counselling services.
- **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.
- **Winnipeg Gay Youth**, c/o GFE.
- **University of Winnipeg Gay Students Association**. Info: (204) 786-3976.
- **Yoursell**, Box 2790, R3C 3R5. For bisexual men and women.

SASKATCHEWAN

Provincial

- **Affirm/Saskatchewan**, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon, S7L 4S4.
- **Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.
- **Gay Rights Subcommittee, Saskatchewan Association for Human Rights**, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.

Prince Albert

- **Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

- **Rumours** (gay community centre), 2069 Broad St (back entrance). (306) 522-7343.
- **Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

- **Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- **Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- **Gays and Lesbians at the University of Saskatchewan (GLUS)**, Box 482, Sub PO No 6, S7N 0W0. Open to staff and students of the Saskatoon campus; holds social and educational events.
- **Lutherans Concerned**, Box 8187, S7K 6C5.

ALBERTA

Provincial

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.
- **Alberta TV and TS Contact Club**, Box 4667, Calgary, A8 T2T 5P1. Transvestite and transsexual contact service.

Calgary

- **Apollo — Friends in Sports**, Box 6481, Stn D, T2P 2E1. Provides recreational activities to the gay community, including volleyball, slowpitch, curling, bowling, dances, car rallies and skiing. Hosts annual Western Cup Volleyball Tournament. Open to men and women. Info: Gay Lines, (403) 234-8973.
- **Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.
- **Dignity/Calgary**, Box 1414, Stn M, T2P 2L6.
- **Gay Leisure Link**. Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.
- **Gay Lines**, (403) 234-8973. Community information.
- **Gay Political Action Committee**, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
- **Imperial Court of the Chinook Arch**, (403) 282-6393. Entertainment and social events.
- **Lesbian Information Line**, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.

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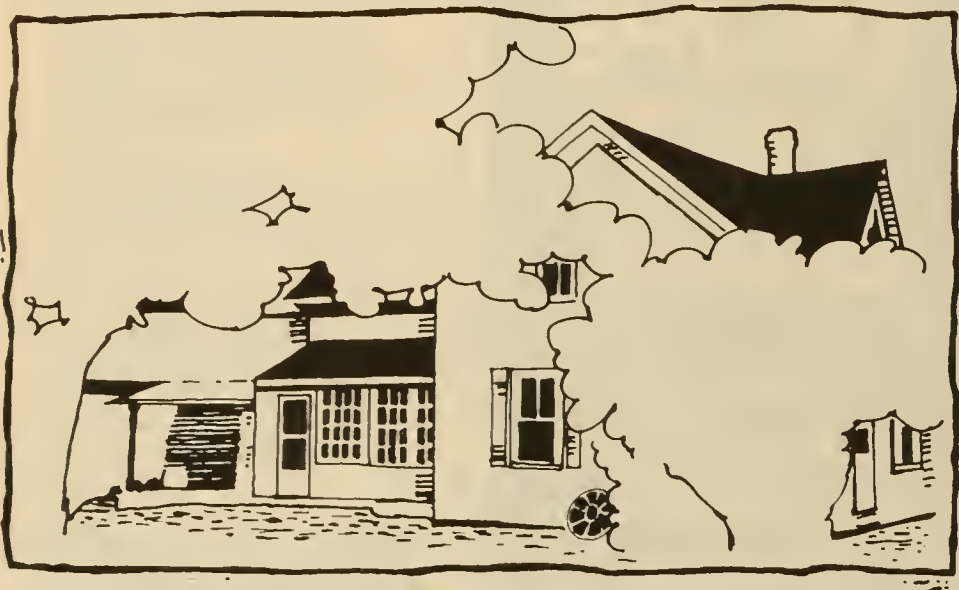
The people who put together the feature and review sections of The Body Politic are looking for recruits: people who can join us in making decisions about how a gay liberation magazine should reflect our lives — and who can share with us the work of turning ideas into print. If you can spare a few hours a week and think you'd like to get involved, give us a call at 364-6320 or drop us a note: The Features and Reviews Group, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. Attention: Rick Bébout.

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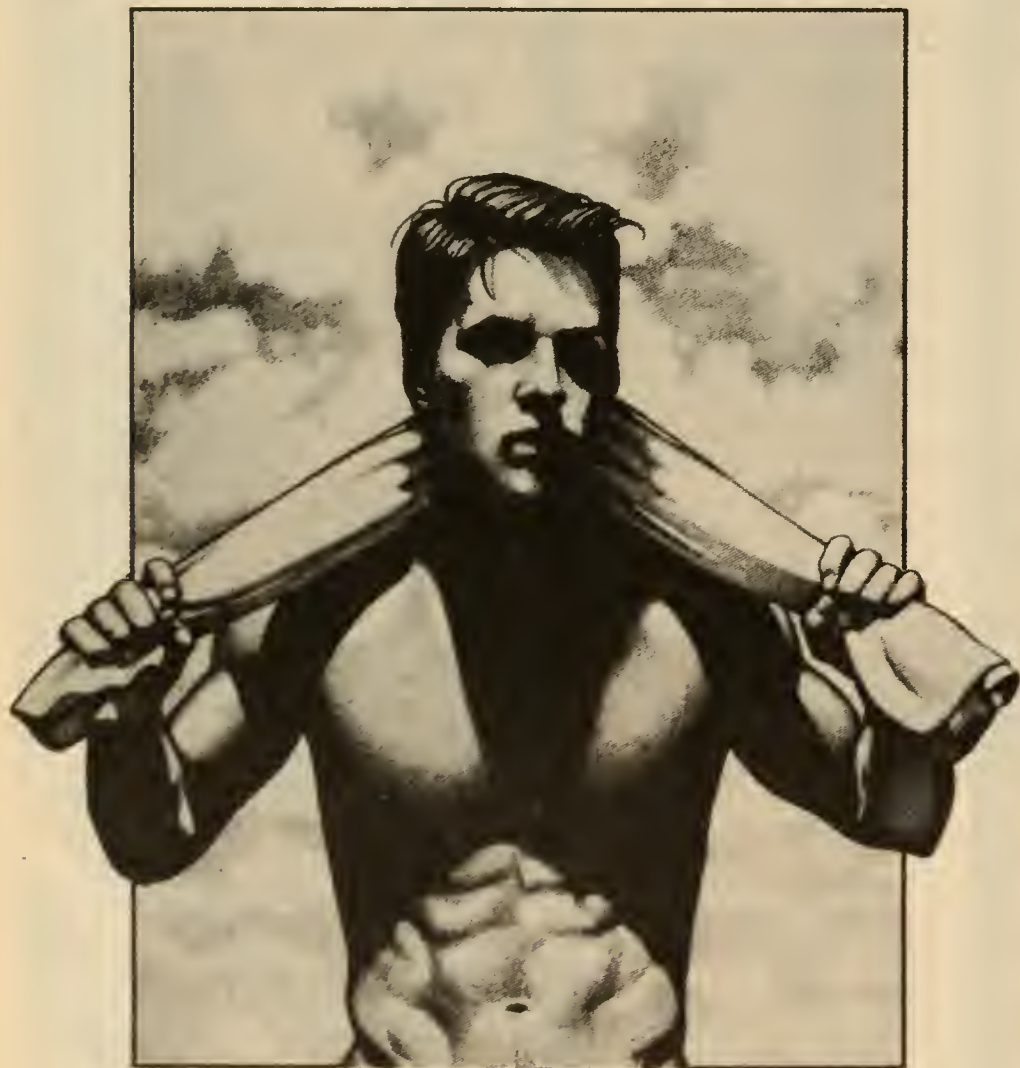
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- ☐ **Lesbian Outreach and Support Team**, Box 6093, Stn A, T2H 2L4. (403) 281-2895.
- ☐ **Lesbians and Gays at University of Calgary**, Students Club, MacEwan Hall, U of Calgary, T2N 1N4.
- ☐ **Metropolitan Community Church**, 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- ☐ **New Horizons** (physically disabled gays). c/o 1927 30th St SW, T3E 2L5. Or phone Gay Lines, (403) 234-8973.
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- ☐ **Dignity Edmonton Dignité**, Box 53, T5B 2B7. (403) 469-4286.
- ☐ **Edmonton Roughnecks Recreation Association**, c/o GATE. Volleyball, softball, gymnastics.
- ☐ **Gay Alliance Toward Equality**, Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.
- ☐ **Gay Fathers & Lesbian Mothers**. For info call (403) 424-8361.
- ☐ **Inter/Ed**, Box 126, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim).
- ☐ **Metropolitan Community Church of Edmonton**, Box 1312, T5J 2M8. (403) 438-5168. Sunday worship at 7:30 pm, 126 Street - 110 Avenue.
- ☐ **Privacy Defence Committee**, c/o Box 1852, T5J 2P2.
- ☐ **Royalist Social Society of Northern Alberta** (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6.
- ☐ **The Vocal Minority**, "to educate the general population about the multiplicity and richness of our lives through public musical performances." (403) 426-1516 or 426-1246.
- ☐ **Womanspace**, a social and recreational group for lesbians. c/o Everywoman's Place, 9926-112 St. Phone Jeanne, (403) 433-3559 or Liz, 986-0263.

Grande Prairie

- ☐ **The Peace Gay Association**, Box 1492, T8V 4Z3. Social and support group for NW Alberta.

Red Deer

- ☐ **Gay Association of Red Deer**, Box 356, T4N 5E9.

Lethbridge

- ☐ **Dignity Lethbridge**, Box 2262, T1J 4K7. Phonenumber (403) 327-0109, 7-9 pm.

BRITISH COLUMBIA

Provincial

- ☐ **AFFIRM: Gays and Lesbians of the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. (604) 324-3902. Support group and educational resources.

Cowichan Valley

- ☐ **The Island Gay Community Centre Society — Cowichan Valley**, 73 Coronation Ave, Duncan, BC V9L 2S8. (604) 748-0216.

Kamloops

- ☐ **Thompson Area Gay Group**, Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna

- ☐ **Okanagan Gay Organization**. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre, (604) 763-8008.

Nanaimo

- ☐ **The Island Gay Community Centre Society — Nanaimo**, Box 127, V9R 2P9. (604) 754-1039. Operates "Spikes," the only gay lounge in Nanaimo. IGCC holds monthly socials last Sat of each month at the Double Dragon Restaurant, 9 pm.

Port Alberni

- ☐ **The Island Gay Community Centre Society — Port Alberni**, 201-4204 China Creek Rd, V9Y 1R1. (604) 724-4914.

Port Hardy

- ☐ **North Island Gay and Lesbian Support and Information Group**, Box 1404, Port Hardy, BC, V0N 2P0.

Prince Rupert

- ☐ **Gay People of Prince Rupert**, Box 881, V8J 3Y1 (604) 624-4982 (eve).

Revelstoke

- ☐ **Lothierian**, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace

- ☐ **Northern Lesbians**, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver

- ☐ **AIDS Vancouver**, Box 4991, MP0, V6B 4A6. Ph: (604) 687-AIDS.
- ☐ **Alcoholics Anonymous (Gay)**, (604) 733-4590 (men), (604) 929-2585 (women).
- ☐ **Archives Collective**, Box 3130, MP0, V6B 3X6
- ☐ **Bisexual Women's Group**. Monthly meetings. Call Joyce at 251-6090.
- ☐ **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.
- ☐ **Daughters Unlimited**, Joyce (604) 251-6090. (Plans to open a women's club.)
- ☐ **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7810.
- ☐ **Dogwood Monarchist Society**, 303-1150 Burnaby St, V6E 1P2.
- ☐ **English Bay Swim Club**, c/o 4249 Birchwood Crescent, Burnaby V5H 4E6. Meets Thurs, 6 pm at Vancouver Aquatic Centre. Info: (604) 433-8000 (Ken) or 669-6696 (Roy).
- ☐ **Frontrunners** (running/jogging). Call Erik (604) 687-3238 or Rick (604) 590-4665.
- ☐ **Gay and Lesbian Caucus of the BC NOP**, (604) 669-5434.
- ☐ **The Gay Library**, 1244 Seymour St, Box 2259 MP0, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.
- ☐ **Gay Fathers of Vancouver**, Box 3785, V6B 3Z1. (604) 688-6590.

- ☐ **Gay Festival Society**, Box 34397, Stn D, V6J 4P3. (604) 687-7129.
- ☐ **Gay Leisure Link (GLL)**, Box 4662, V6B 4A1.
- ☐ **Gay/Lesbian Law Association**, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638
- ☐ **Gay Rights Union**, Box 3130, MP0, V6B 3X6. (604) 731-9605.
- ☐ **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see The Ubyssay for room).
- ☐ **Gazebo Connection** (business & professional women's group), 382-810 W Broadway, V5Z 4C9. (604) 984-8744
- ☐ **Greater Vancouver Business Association**, c/o Dayne Sullivan, 941 Davie St, V6Z 1B9.
- ☐ **Integrity: Gay Anglicans and their friends**, Box 34161, Stn D, V6J 4N1. (604) 873-2925.
- ☐ **Knights of Malta**, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.
- ☐ **Lambda (Gay Ai-Anon)**. Joe at (604) 689-7681 or Mike at 327-8423.
- ☐ **Legal Advice Clinic**, 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.
- ☐ **Lesbian and Feminist Mothers' Political Action Group**, Box 65804, Stn F, V5N 5L3. (604) 251-6090.
- ☐ **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- ☐ **Lesbian Drop-In**, 322 W Hastings, every Wed, 7:30 pm. (604) 684-0523.
- ☐ **Lesbian Information Line**, (604) 734-1016. Thurs, Sun, 7-10 pm.
- ☐ **Lesbian Feminist Power and Trust Association**. Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.
- ☐ **Lesbian Mothers' Defense Fund**, Box 65804, Stn F, V5N 5L3 (604) 255-6910. Potluck brunches last Sun of month
- ☐ **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.
- ☐ **Metropolitan Community Church**, Box 5178, V6B 4B2. (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).
- ☐ **Native Cultural Society** (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. (604) 688-2645.
- ☐ **Pacific Wave**, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 883 Bidwell St, V6G 2J7. (604) 689-5661.
- ☐ **Parents and Friends of Gays**. (604) 988-7786.
- ☐ **Rights of Lesbians**, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.
- ☐ **Rob Joyce Legal Defense Fund**, c/o Gay Rights Union.
- ☐ **SEARCH**, c/o VGCC. Info and counselling: (604) 689-1039, 7-10 pm.
- ☐ **Sherwood Forest**, non-profit gay introduction service. (604) 251-2789.
- ☐ **Spokes** (gay bicycle club), Box 2259, MP0, V5Z 1Y9 (604) 879-6623 (Michael).
- ☐ **Vancouver Activists in S/M (VASM)**, call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.
- ☐ **Vancouver VD Clinic**, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.
- ☐ **Vancouver Gay Athletic Association**, c/o 1018 Burnaby St. (604) 681-2424.
- ☐ **Vancouver Gay Community Centre**, 1244 Seymour St; Box 2259, MP0, V6B 3W2. (604) 684-6869. Services, programmes, magazine.
- ☐ **Vancouver Lesbian Connection**, Box 65961, Stn F, V5W 5L4 "We are planning to establish a major social and political, self-supporting centre for lesbians in Vancouver and vicinity. Please share your experiences with us. We need your help so that we can choose the best plan of action."
- ☐ **Vancouver Men's Chorus**, 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at (604) 731-1779 or Larry at 734-8802.
- ☐ **West End Softball Association**, Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410.
- ☐ **West End Volleyball**, 222-1500 Pendrell St. (604) 669-6696.
- ☐ **Women In Focus**, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- ☐ **Young Gay People**, c/o SEARCH.
- ☐ **Younger Lesbian Drop-In** every Sat, 3-5 pm at 1349 Burrard.
- ☐ **Zodiac Fraternal Society**, Box 33872, Stn D, V6J 4L6.

Vernon

- ☐ **Vernon Alternative Lifestyle**, RR 6, Site 17, Comp 19, V1T 6Y5.

Victoria

- ☐ **Alcoholics Anonymous (Gay)**, (604) 383-9862.
- ☐ **Dignity Victoria**, Box 845, Stn E, V8W 2R9. (604) 385-1559.
- ☐ **Gay and Lesbian Organization of the University of Victoria (GLD)**, SUB, Univ of Victoria, Box 1700, V8W 2Y2.
- ☐ **Gay Men's Group**, 2612 Victor St, V8R 1N3. (604) 595-6782.
- ☐ **The Island Gay Community Centre Society — Victoria**, Box 695, Stn E, V9W 2P9. (604) 381-7662. Operates "The Gay Café" at James Bay Community Centre, 140 Oswego St, Sundays, 8:30-11:30 pm, with coffee or tea all night for \$2 cover charge.
- ☐ **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available.
- ☐ **Womyn's Coffee House**, 1923 Fernwood. Every Wed evening.

West Kootenay region

- ☐ **West Kootenay Gays and Lesbians**, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre (604) 352-3504 (24 hrs).

YUKON

Whitehorse

- ☐ **Lesbian support group**, c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.

GET YOUR GROUP INTO NETWORK!

Network is TBP's listing of lesbian and gay groups throughout Canada and Quebec. It's a way of letting people in your part of the country know what's happening, and a way of getting others involved. We'll gladly change, add or delete any information on your group — just drop us a line! **Network, The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9.

THE WORLD

Studds reelected; lesbian retains Minnesota legislature seat

Surviving the Reagan landslide

The best news of the 1984 US elections was the victory of Rep Gerry Studds of Massachusetts, reelected to Congress as an openly gay candidate.

Studds, a 12-year veteran of the House of Representatives, had been the subject of a 1983 Congressional investigation which revealed that he'd had a relationship ten years earlier with a 17-year-old male page. Studds was censured by the House Committee on Standards and Official Conduct, and many predicted the end of his political career.

Studds stuck it out, however, admitting his homosexuality, and deciding to seek another term. On election day, his decision paid off. Studds won 142,914 votes; his Republican opponent, Lew Crampton, won 113,619.

Crampton, for his part, did not use Studds's homosexuality against him during the campaign. Local newspapers claimed Crampton's staff urged him to exploit the issue, but the candidate refused. In his victory speech, Studds thanked his opponent for waging a "decent" fight. He said that both his and Crampton's campaigns "were conducted on issues, and important issues. They elicited the differences on those issues, and I think that Lew deserves commendation for that, and he certainly has my commendation for that."

In his speech, Studds also said: "It is not the mark of a secure nation, any more than it's the mark of a secure individual, to be frightened of those who are different, whether that difference is ideological, political, racial, whatever it may be. The mark of genuine security is deep inner strength and self-confidence. That is as true of a nation as it is of an individual."

In Minnesota, Karen Clark, a lesbian seeking her third term as a state representative, was swept back into office. Clark's opponent was not "decent," however. Republican Gene Sullivan tried to link homosexuality with child molestation, and made sure everyone knew Clark is a lesbian. "I don't think I've run into a single supporter of mine who hasn't heard Sullivan make it an issue," Clark said.

"He can't criticize my record," Clark added. "I have been a legislator for all the people of my district, which is the lowest-income district in the state. I've introduced legislation for affordable housing, pensions, child care and nursing homes."

Clark was reelected, winning about three-quarters of the votes cast.

The 1984 election results were not all rosy, however. The most expensive, and the dirtiest, battle was fought in North Carolina, where Senator Jesse Helms was re-elected. Early in his campaign, Helms ("who wins the prize as the hottest gay-baiter," according to National Gay Task Force head Virginia Apuzzo) tried to take advantage of rumours that his opponent, Governor Jim Hunt, was homosexual. When it turned out to be untrue, Helms nonetheless accused Hunt of fraternizing with "the queers." On billboards, Helms asked the question, "Jim Hunt, did you or did you not accept \$79,000 of gay money?"

In Texas, incumbent Republican Representative Phil Gramm had opened his



Gerry Studds: after a "decent" fight, back to the House as an openly gay Congressman

campaign by demanding that his opponent, Democrat Lloyd Doggett, not turn the election into a "mud-slinging fest." Gramm then went on to make Doggett's support for gay-rights legislation one of the central issues.

"This commercial will cause a lot of controversy," said a woman's voice in one of Gramm's radio spots, "because I'm going to talk to you about 'gay rights,' male strip shows, traditional family values and the Texas Senate race."

Gramm defeated Doggett, winning 59 percent of the vote. □

German bar sweep sparks Pink List fears

HANNOVER — Raids this summer on five gay bars in this West German city were declared by police to be "the largest such action to date," and older gays have said that not since the Nazi era has there been as great a police intervention against homosexuals.

On a Friday night, July 20, 60 police officers carried out the five raids simultaneously, demanding identification cards from 94 patrons. Those who lacked identification, among them two bar employees, were taken to the police station.

At one of the bars, all the patrons were herded out into the street, where they were required to stand, guarded by police, until the end of the raid.

All those who could comply with the police request to show identification had their names entered on a list, maintaining the German police's tradition of keeping "pink lists" of homosexuals. Radio checks of the identification were made at two of the bars. "Everybody here has to be registered," one officer told a patron during the raids.

The following Monday, police defended the raids as a measure necessary for the protection of youth, according to the newspaper *Hannoversche Allgemeine*. Eight minors were picked up in the raids and then taken to their parents.

Police questioned about the raids were tight-lipped. "All the details of how we justified these raids are not something

you should write about in your newspaper," declared police spokesman Manfred Bodemann in an interview with the Berlin gay paper *Siegessäule*. Hearing his words read back to him, Bodemann became more vehement. In Hannover, he said, it is the custom "that I myself determine how I am to be quoted."

The next day, however, Bodemann was more forthcoming, and said that it had been discovered "during questioning" that persons being sought by the police frequented the bars in question. In addition, he pointed out that laws governing police behaviour in Lower Saxony allow them to make checks on people in places "where criminals seek shelter." However, only one such person, for whom there was an outstanding warrant, had actually been found.

Bodemann also told *Siegessäule* that the lists of bar patrons, as well as the quadruplicate forms filled out for all those taken into custody, had been destroyed. He repeated it three times: "Destroyed — either torn up or shredded."

Harassment finally shuts down PIE

LONDON — The Paedophile Information Exchange (PIE) has closed down in the face of government and press harassment and the resulting personal problems of its active members.

PIE was formed in 1974 to campaign for the acceptance of pedophile love. The group also provided information and counselling for lonely pedophiles and those in legal difficulties.

Since its formation the group has been regularly featured in exposés appearing in British newspapers. As a result of the publicity, members were fired from their jobs, evicted from their homes and harassed by their neighbours. There were at least four major police investigations seeking evidence of accusations of producing and distributing child porn, supplying children for sex and abducting children from the streets. After none of the investigations produced evidence of crimes, a charge of "conspiracy to corrupt public morals" was laid against six

The Hannover gay organization *Homosexuelle Emanzipation* intends to follow up the police action by documenting and publishing details of the raids. After the recent opening ceremonies for the city's gay centre, Home, where top civic officials spoke to the audience, gays will be watching to see how local politicians will respond to the raids. □

Five prisoners die in Spanish protests

MADRID — Antonio Osado, a 22-year-old transvestite, died of burns to 80 percent of his body, and two companions were reported in serious condition, after all three set their mattresses on fire July 23 to protest conditions in Madrid's Carabanchel prison.

The three men, all transvestites, had been placed in a special section isolated from other inmates to "avoid incidents," according to prison authorities. After their repeated requests for reintegration into the general prison population were denied, the three set their mattresses ablaze in the door of the cell and were quickly trapped by the spreading flames.

A similar incident occurred in Barcelona's Trinidad prison for young offenders after officials refused to transfer several prisoners, at least two of whom were gay, to the common cellblock. Twenty-six prisoners began by wounding themselves and then barricaded themselves in their section. When the National Police attempted to break in, a fire broke out. Two men died of asphyxiation.

In mid-July, a meeting between representatives of four leading gay organizations and the ruling Spanish Socialist Party resulted in the announcement that homosexuality will soon be removed as an "offence against military honour" in the military criminal code. Socialist Party representatives also promised to work toward the Spanish parliament ratification of anti-discrimination resolutions. □

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group's press service and to raise money for the defence against the incitement charges, and ask that donations be sent to Box 75, London E5 8AQ, UK. □

Court strikes down sodomy law revival

NEW ORLEANS — A right-wing attempt to overturn a 1982 ruling declaring Texas sodomy laws unconstitutional has been refused hearing in a unanimous decision by the US Fifth Circuit Court of Appeals, sitting here September 21.

In 1982 Federal Judge Jerry Buckmeyer struck down the Texas sodomy law, declaring it invaded privacy and violated equal protection, after a Dallas gay man challenged the law in court. Donald Baker's case marked the first time that a state statute proscribing sexual conduct was held to violate the US Constitution, and the first time that the constitutional right to privacy was extended to gay sex.

The latest challenge to the decision was reportedly financed by the right-wing Dallas Doctors Against AIDS (DDAA) and Alert Citizens of Texas (ACT), which have spent at least \$50,000 to hire Dallas's largest legal firm to reinstate the law prohibiting gay sex.

The same groups were responsible for a bill which would have made anyone convicted of "deviate sexual intercourse" subject to 20 years imprisonment and a \$10,000 fine upon second offence as an "anti-disease" measure. The bill died in committee.

DDAA and ACT have also picketed the play *Torch Song Trilogy*, helped place a Houston anti-discrimination ordinance on a referendum ballot and challenged the right of gay students at Texas A&M University to obtain official recognition for their group.

The two anti-gay groups are presently petitioning the Appeals Court for another hearing on the sodomy law, before the full eleven member court.

Abby Rubinfeld of the Lambda Legal Defense and Education Fund, which is working with a coalition of groups on the case, said the decision was "extraordinarily significant in that the ruling leaves intact the excellent decision of the court below. It is a victory because another sodomy law was held unconstitutional, and in a southern state." □

Killers get 4 years for queerbash death

BANGOR — Three Maine teenagers who murdered a gay man have been sentenced to a maximum of four years in a youth centre, and local gay spokespeople have reacted angrily to what they call "lenient and irresponsible" prosecution.

The youths, aged 15 to 17, admitted to

beating up Charlie Howard, a 23-year-old gay man, and throwing him off a bridge into a river last July 7.

They claimed Howard had made a pass at one of them two weeks before. The original charge of murder was reduced to manslaughter by Assistant District Attorney Thomas Goodwin, who said he felt the youths' state of mind was "more clearly recklessness or criminal negligence, rather than intent to kill."

"'With liberty and justice for all' has become an American farce," said Duncan Langille, of the Bangor Gay/Straight Coalition. "I'm fed up, I'm scared and I'm really angry. If the government of my own city, state and country isn't going to protect me I will start doing it myself."

The case sparked Maine's first public lesbian and gay demonstration as well as demands for passage of a gay civil rights bill that has been rejected four times by the state legislature. □

Baths, businesses fight closure order

SAN FRANCISCO — Owners of five gay baths and four other sex-related locales are battling to save their businesses in the wake of a city restraining order which forced them to close October 15.

The temporary order, issued by Judge William Mullins and made permanent October 30, was requested by the city after 14 businesses had refused to comply with an earlier directive from Health Director Dr Mervyn Silverman. (Another 16 bathhouses were spared from the directive because they didn't have orgy rooms or glory holes.)

The businesses were told to close because they were, according to Silverman, a "public nuisance" which "foster, promote, harbour, encourage and derive profit from multiple sexual contacts among homosexual males... significantly increasing the risk of exposure to AIDS among the gay community."

San Francisco now has the highest per capita incidence of AIDS in the US. Almost one person a day dies of the syndrome and virtually all the city's cases are found among gay men.

Attorneys opposing the closure cite references to constitutionally guaranteed rights, and claim that Silverman had violated the principle of due process with his decision to close the businesses, which were, the attorneys say, attempting to comply with health department suggestions. They also point out that Dr William Darrow, a sociologist and researcher for the Centers for Disease Control, stated in a letter to the city's health department that "bathhouse attendance is not significantly associated with AIDS."

A community forum, called October 22 by the recently formed AIDS Community Partnership, discussed what could now be done to ensure adequate distribu-

Killers led to trial in Bangor, Maine: a "lenient and irresponsible" prosecution



Photo: Bangor Daily News

tion of AIDS educational material and prevention messages which, prior to the closings, had been made available largely through the baths and other sex-related businesses. Demonstrators outside city hall October 15 called the move to close the baths "the first step toward elimination of all our civil rights." □

South Africa stops public sale of paper

JOHANNESBURG — The Gay Association of South Africa's newspaper, *Link/Skakel* ran afoul of that country's strict censorship laws when both the April and May issues were declared "undesirable" under the Publications Act and their public display or sale was prohibited. Possession of the paper was not made illegal.

In a letter explaining its ban, the Directorate of Publications in Cape Town described the paper as "offensive and harmful to public morals... calculated to promote homosexuality, which in the view of South African citizens is an offensive and immoral form of sexual activity," and presenting homosexuality as "normal and right."

The banning put an end to the gay association's attempt to have *Link/Skakel* registered as a newspaper for sale to the public. The April and May issues have been the first to be submitted for approval as a newspaper, as is required by law for all "published" material. The organization is now forced to revert to the previous situation where the paper is supplied to members only, and is not publicly distributed.

"It is a great pity that the association doesn't have the money to appeal the ruling," said *Link/Skakel* editor Henk Botha. "It could have turned out to be a big victory for gays in this country if a court of law should set aside the banning." □

Lesbian fights Tories to keep lover's home

LONDON — The British gay community is rallying around Mary Simpson, a 37-year-old lesbian who is fighting to save her home in the face of an eviction order from the Tory-controlled council in Harrogate.

Simpson has lived in the council-owned house for the last three years nursing her seriously ill lover Nicky, who was the official tenant until her death last February. Under Britain's Housing Act, the partner of a deceased tenant can have rights to the property if the couple are legally married, blood relatives or have lived as man and wife for more than one year. Harrogate council refuses to recognize the lesbian relationship as one of "man and wife" and argues that Simpson is squatting.

County Court Judge Victor Zermansky called the council's action "callous" and stayed the eviction for three months last July. Although the judge felt he was unable to interpret the law in Simpson's favour, he urged her to take the case to a higher court where a precedent could be established.

A defence committee with representatives from different sectors of the gay community was set up in mid-August to raise money for the upcoming appeal. Simpson has been granted a further stay of eviction until the higher court comes down with a decision.

According to Britain's *Gay News*, the trial could become one of the most important tests of the law for gay people in many years. "If she (Simpson) wins her case it is a major step forward in the struggle by homosexual men and women to establish the same rights in housing and other areas as heterosexual couples," the magazine said.

In other British news, a lesbian and gay committee in support of the Greater London Council has been formed. The council has established a wide range of programmes for minorities, including funding a lesbian and gay community centre, since a left-wing Labour Party slate was elected in May 1981. The council's progressive policies have angered the right-wing Thatcher government, which is presently seeking to abolish the whole council structure in order to extend its political control over the municipalities. □

New book highlights Indonesian gay life

MELBOURNE — The Gays in Indonesia Translation Group has published a new book, *Gays in Indonesia, Selections from Print Media*.

The book contains translations in English of 46 articles from the Indonesian press, ranging from shockers ("My father — bewitched by a homosexual") to more recent pieces written and published by gay activists. The book provides primary source material for readers to draw their own conclusions about gay life in the diverse island nation.

Many Indonesian societies have a traditional place for homosexuals, usually institutionalized around transvestitism. It was the *waria* (transvestites) who first organized in 1977 after two of their number were drowned attempting to escape police harassment.

The Australian book is being sold to help finance *G*, the magazine of Lambda Indonesia, a gay political and social group formed in 1982. Copies can be obtained from Gays in Indonesia Translation Group, Box 108, North Carlton, Victoria 3054, Australia, for \$6.50 (Aus) seairmail, \$8.60 (Aus) airmail. □

Gutter press rages at law-reform rumour

PORT OF SPAIN — Attorney General Russel Martineau is drafting legislation to update Trinidad and Tobago's sexual offences law, while the country's gutter press has responded with hysteria to rumours that homosexuality is to be decriminalized.

According to the Port of Spain newspaper *The Bomb*, "There are now clubs in London where men can ride each other's backs. Homos here want the same privileges, to legalize their sordid affairs.... In our decadent society where we live in a nation of copycats, Trinians who spend a day abroad bring back with them all the obscene vices to propagate here.... The craze for making love with one's own sex is sweeping young girls and boys in this country...."

"If the AG (Attorney General) legalizes homosexuality in Trinidad and Tobago, then all hell will break loose." □



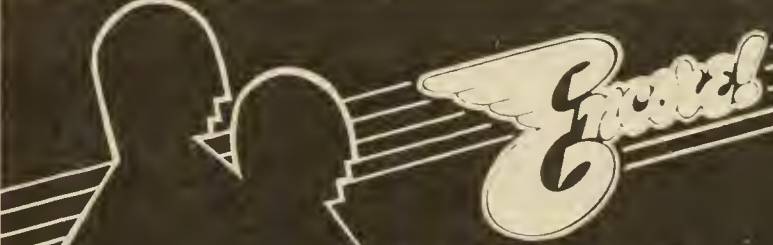
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World news credits

Gays in Indonesia Translation Group (Melbourne); *Gay News* (London); *Madrid Gai* (Madrid); *PIE Bulletin* (London); *Link/Skakel* (Johannesburg); *Siegesdiele* (West Berlin); *Montrose Voice* (Houston); *Philadelphia Gay News* (Philadelphia); *Bay Area Reporter* (San Francisco); *The Advocate* (San Mateo).

Out in the City

TBP'S GUIDE TO WHAT'S COMING UP IN TORONTO THIS MONTH

ART IAN THOM

□ **Evidence of the Avant Garde Since 1957: Selected Works from the Collection of Art Metropole.** Includes audiotapes, records, videotapes, film, multiples, kitsch, manuscripts, stamps, buttons, flyers, posters, correspondence, porn, T-shirts, postcards, drawings, poems, books, photographs and ephemera. An Art Metropole 10th-Anniversary Event. Through Dec 8. 217 Richmond St W. 977-1685.

□ **John Grube, Alex Liros and Clarence Barnes.** A studio show of separate works by the three artists who also work collectively as JAC (see page 23). Opening Sun, Dec 2, 2-8 pm; runs through Dec 9. 639A Queen St W. 368-9037.

□ **Nancy Spero/David Reynolds.** Artculture Resources Centre presents "Normal Love/Doomed Experts," phototexts by Reynolds and collages by Spero concerned with men's and women's roles in society. Tues-Sat, noon to 6 pm, to Dec 1. 658 Queen St W.

□ **Juan Geuer.** A fascinating participation piece by this Ottawa artist, at Interference Hologram Gallery, 8-1179A King St W (535-2323) through Dec 8.

□ **Fifth Annual Christmas Print and Pottery Show.** At Printmakers Gallery, 97 Winchester St (923-5513), through Dec 15.

□ **Sheena Gourlay.** Installation at Gallery 940, 940 Queen St E (466-8840), until Dec 1. Gallery 940 is accepting proposals until Nov 23 for the use of the space — phone 466-8840 for further information.

□ **Hands Off.** Sculpture and Photography by Sandi Cooper and Pamela Gawn, at the Sparkes Gallery, 1114 Queen St W (531-1243), to Nov 30.

□ **Richard Storms.** Eerie but intelligent paintings, at Wynick/Tuck Gallery, 80 Spadina Ave (364-8716), through Nov 28.

□ **The Etchings of James McNeill Whistler.** A comprehensive survey of the etched work of this most brilliant of 19th-century etchers, along with works by some of his contemporaries — Rossetti, Turner and Bonvin. A rare opportunity to see this landmark exhibition. Art Gallery of Ontario, 317 Dundas St W. 977-0414.



The National: Kim Lightheart and Rex Harrington in John McFall's Components

STAGE JON KAPLAN

□ **American Demon.** Jan Kudelka's piece about the power and the glory of rock and roll features Maggie Huculak, Kim Renders, Teresa Tova and Ian Wallace (Nion). Strong cast, strong material. (See preview on page 25). Theatre Passe Muraille, 16 Ryerson Ave. 363-2416.

□ **Dance Hall Boys Cabaret.** A theatrical piece with music, written and performed by David Sereda and Henry van Rijk, directed by John Palmer, about being gay and sexual and political. Nov 15-Dec 2, Wed-Sun at 8:30 pm; late shows Fri and Sat at 11 pm. A seed show co-sponsored by Buddies in Bad Times and Theatre Passe Muraille at the Theatre Centre, Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

□ **The National Ballet of Canada.** The National's fall season concludes with a tribute to George Balanchine (through Nov 17) and a pairing of *La Sylphide* (choreographed by artistic director Eric Bruhn) and John McFall's

Components, set on the company last year. The latter is a shiny, sometimes hard-edged piece, with intricate and athletic steps for the dancers. O'Keefe Centre, Front and Yonge. 766-3271, or Ticketron.

□ **The Real Inspector Hound and The Erpingham Camp.** Two one-act British farces, the first by Tom Stoppard and the second by Joe Orton, should be a real treat if well done. The Stoppard is a satire on Agatha Christie thrillers (as well as drama critics); the Orton is a variation of Euripides's *The Bacchae* as a seaside resort. Dec 11-16. Glen Morris Studio Theatre, 4 Glen Morris St. 978-8668 or 978-8705.

□ **Gypsies.** Formerly Mushrooms Restaurant, Gypsies has daily musical theatre presentations for its diners. Monday it's Broadway tryouts; Tuesday, return engagements for successful performers; Wednesday through Saturday, an artist presents Broadway material (previous entertainers include Sherri Sommerville; the latter half of November will feature Peggy Mahon); Sunday brunch includes music by Odette Beaupre of the Canadian Opera Company ensemble.

49 Front St E. 368-1898.

□ **Desrosiers Dance Theatre.** The wildy anarchic world of Robert Desrosiers's choreography comes to the Premiere Dance Theatre as part of a subscription series. Dec 4-8, 8 pm. 869-8444, or BASS.

□ **Fefu and Her Friends.** This month's Equity Showcase is the play by Maria Irene Fornes about eight women on a weekend retreat. Dec 5-9, 8:30 pm. Free, but reservations are required. Studio Theatre, Harbourfront, 235 Queen's Quay W. 963-9226.

□ **The Dressing Gown.** The popularity of Sky Gilbert's latest play has prompted Buddies in Bad Times to revive the work. Dates aren't set, but look for a run in the first two weeks of December. The Theatre Centre, Poor Alex Theatre, 296 Brunswick Ave. 927-8998.

□ **Norman, Is That You?** Gale Gordon (remember Mr Mooney On *The Lucy Show*? or, if you're older, Mr Conklin on *Our Miss Brooks*?) plays the perturbed parent of a gay son in the Ron Clark/Sam Bobrick comedy. Teller's Cage, Commerce Court. 862-1434.

PERFORMANCE SONJA MILLS

□ **John Giorno and Band.** Giorno, the celebrated "Beat" poet of the '50s, emerged in the '60s and '70s as a popular cult performer. He has released a number of books and records, and appeared in Ron Mann's film, *Poetry in Motion*. He'll give two performances at the Rivoli (334 Queen St W), Tuesday, Nov 27, at 8 pm and 10 pm. Opening both shows will be Toronto playwright Sky Gilbert reading selections of his poetry. Tickets: \$5, at Records on Wheels and The Record Peddler, or at the door on the evening of the show.

FILM PHIL SHAW

□ **The Times of Harvey Milk.** This documentary about the life and assassination of the San Francisco politician who encapsulated gay liberation struggle is a wonderful piece of filmmaking and a terrific emotional workout. Carlton Cinemas. 296-FILM.

□ **The History of the Blue Movie.** A documentary with snippets of everything from the oldest film in the Kinsey collection (1915) through the flowering of porn in the '60s, all set in context. Hailed by Amos Vogel in his text, *Film as a Subversive Art*. Admission by invitation only to members of Cineforum. Saturdays, Nov 24, Dec 1, 8 and 15, at midnight, In the Bathurst St United Church, 730 Bathurst St.

□ **All of Me.** Lily Tomlin and Steve Martin are hysterical in this story of misplaced reincarnation. A Carl Reiner comedy triumph. Eaton Centre, Market Square, Fairlawn, Finch. 296-FILM.

□ **Swann in Love.** If anybody should bring this bulky Proustian albatross to the screen, let it be the German director who delivered *The Tin Drum*. Jeremy Irons does a great befuddled act as the central character. Carlton Cinemas. 296-FILM.

□ **Another Country.** This film, set in '30s Britain, goes after the question, "Why did the upper-class public school system produce Commies and queers?" Somehow, it misses a lot of the passion, though. Carlton Cinemas. 296-FILM.

□ **The 4th Man.** Dutch director Paul Verhoeven does Hitchcock one better in this witty fantasy of a drunken writer embroiled in a bizarre *ménage à trois* — he goes for her, but pursues her boyfriend further. Carlton Cinemas. 296-FILM.

THROUGH HER EYES: AN INTERNATIONAL FESTIVAL OF WOMEN'S FILMS

The first major festival of films by women screened in Toronto in the last ten years, **Through Her Eyes: An International Festival of Women's Films**, will feature more than 50 works from 16 countries. Patrons will have a chance to meet and talk with filmmakers from France, Britain, Ireland, Norway, Germany, the People's Republic of China, the USA and across Canada.

The Festival opens with a three-day series, **Women Choose Movies**, for which four women in film (Canadian actress/writer Andrée Pelletier, US film-festival organizer Suzanne McCormick, German filmmaker/lecturer Jutta Brückner and critic Sheila Benson) were asked to choose two of their favourite films directed by women. The selection: Margarethe von Trotta's *The Balance of Happiness* (Nov 22, 7:30 pm); *Sonatine*, directed by Micheline Lanctôt, who will attend the screening at 9:30 pm, Nov 22; Aparna Sen's *36 Chowringhee Lane* (Nov 23, 7 pm); *Anne Devlin* (screened Nov 23, 9:30 pm, with director Pat Murphy attending); Larisa Shepitko's *The Ascent* (Nov 24,

1:30 pm) and *Wings* (4 pm); and *Sea of Roses*, directed by Ana Carolina (Nov 24, 7 pm). At 9 pm on Sat, Nov 24, the series ends with an open panel discussion with the four women who chose the films, where they will tackle the issue of a cinematic language that is distinctly female, and discuss the role of a recognizably feminist world view in women's films.

The second series of the Festival, **International Cinema**, runs from Nov 25 to Dec 2, and is highlighted by a special tribute to renowned actress/director **Jeanne Moreau**, Sun Nov 24 at 4 pm. A retrospective of her work follows, from Nov 26-30. Also featured as part of the International Cinema series is a **10th Anniversary Retrospective Salute to the National Film Board's Studio D** (founded in 1974 to provide a forum for women filmmakers), with screenings Dec 1, at 4:30, 7 and 9 pm. Independent films by women from the **Canadian Filmmakers Distribution Centre** are featured on Sun, Dec 2 at 2 and 9 pm.

All screenings take place in the Premiere Dance Theatre, Queen's Quay Terminal,

207 Queen's Quay W, or in the Studio Theatre, York Quay Centre, 235 Queen's Quay W. Tickets are \$3.50 (Studio Theatre), \$4.50 (Premiere Dance Theatre) or \$18 for a book of five, available from the box office (869-8444, daily from 11 am) or at any BASS outlet. A full schedule of films, and further information, is available at Harbourfront: 364-5665.

Sonja Mills□

Jeanne Moreau: a tribute, Sun, Nov 24





JOHN GIORNO AND BAND

AT THE RIVOLI TUES NOV 27

(BUT WITHOUT BILL AND LAURIE, WHO WERE JUST ALONG FOR THE PIC)

NIGHTLIFE

● Members of Lambda Business Council

RESTAURANTS

- **Abundance.** Easygoing elegance under the chic condos of The Bentley. 81 Church St. 368-2867.
- **Bemelman's.** Fashionably cruisy pop singles bar, pricey restaurant. 83 Bloor St W. 960-0306.
- **Café New Orleans.** Best people-peeking perch on one of the cruisiest corners in town. 618 Yonge St. 922-2439.
- **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.
- **Chaps Café.** Noon-9 pm, including \$1.99 soup/sandwich lunch special. \$5-\$6 range. 9 Isabella St. 921-3012.
- **Church Street Café.** Popular brunch locale in the heart of the ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.
- **Crispins/Buddy's.** Innovative cuisine, great wines. Brunch: \$6.95. 66 Gerrard St E. 977-1919.
- **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.
- **Fare Exchange.** Intimate neighbourhood restaurant, café upstairs. 4 Irwin Ave. 923-5924.
- **The Fat Squirrel.** At Cornelius. 579 Yonge St. 967-4666.
- **Fenton's.** Rub elbows with the establishment (if you can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485.
- **Golden Griddle.** Pancakes, etc; inexpensive place for Sunday brunch. 45 Carlton St. 977-5044.
- **The Griffon Arms.** Quiet neighbourhood eatery; cheap evening specials. 117 Dundas St E. 365-9825.
- **Jennie's.** Chic restaurant. Live music Fri-Sun nights; Sunday brunch. 360 Queen St E (at Parliament). 861-1461.
- **La Strega Café.** Open till 4 am Thurs-Sat. 118 Avenue Rd. 921-6095.
- **Lipstick.** Daytime meals, burgers, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655.
- **Pimblett's.** Gaudy, friendly British pub. Imported draught, desserts. 249 Gerrard St E. 929-9525.
- **Pizza Nova.** Italian-style bistro and pleasant gathering spot in the middle of gay downtown — 562 Church, at Wellesley. Live performances. 961-2204
- **Queen Mother Café.** Comfortably new-wave crowd; imaginative eats. 206 Queen St W. 598-4719
- **Raclette.** French cuisine and great by-the-glass wine list. 361 Queen St W. 593-0934
- **Rivoli.** Exotic snacks, inventive specials, reasonable prices. Check the back of the menu for what's going on in their performance space in the back. 334 Queen St W. 596-1908.
- **Le Sélect Bistro.** Bistro lunches and late night dining 328 Queen St W. 596-6405.
- **Sgana Landing.** Patio restaurant. Seatood, "tour of

France" specials. 40 Stadium Road (Bathurst & Lakeshore), 368-7794.

□ **Together.** Continental menu, specials. Sunday: allyoucaneat/\$6. 457 Church St. 923-3469.

BARS

- **The Barn.** 83 Granby St. 977-4702. Casual stand-up leather/denim bar and disco. After-hours Fri and Sat till 4 am (\$2 cover which includes one free drink). No cover Sundays.
- **Boots (at the Selby).** 592 Sherbourne St. 921-1035. Bar, cozy booths and dance floor.
- **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar, preppy crowd.
- **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-3142. Raunchy video, dance floor.
- **Cameo Club.** 95 Trinity St. 368-2824. Licenced private dance club for women. Fri and Sat only.
- **Les Cavaliers.** 418 Church St. 977-4702. Piano sing-along bar, very chatty.
- **Chaps.** 9 Isabella St (at Yonge). 921-3012. Large upstairs disco, downstairs bar with sexy slides.
- **Chez Moi.** 30 Hayden St. Downstairs dining room with stand-up bars, upstairs bar with dance floor. Open Sundays.
- **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm weeknights.
- **The Hitch'n'Post.** 529 Yonge St. Bar/restaurant. Mon-Fri, 7:30 pm-10 pm; Fri/Sat, midnight to 3 am. Sun brunch: noon to 4 pm and dinner: 5 pm-10 pm. 925-9998.
- **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor, younger crowd. Fri and Sat to 4 am. Sun T-dances. Cover charge weekends. Dining lounge.
- **101.** 101 Jarvis at Richmond. Great dance floor and lots of videos upstairs, lounge downstairs.
- **Oz.** 1 Isabella St. 961-0790. Large bar and disco. Sunday afternoon tea. Also after hours (\$3).
- **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance. Closed Sun.
- **The Quest.** 665 Yonge St. 964-8641. Upstairs: Rusty's Cabaret, featuring female impersonators (no cover). Downstairs: piano bar, featuring Flo at the keyboards.
- **St Charles Tavern.** 488 Yonge St. 925-5517. Large beverage rooms.
- **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. 18 Eastern Ave. 869-9294.

DISCOS

- **Avalon.** 530 Yonge St, upstairs. Hours: 12 midnight on, Thurs-Sat (\$7 cover).
- **Chaps.** See Bars, above.
- **The Diamond.** 410 Sherbourne St. 927-9010. Young and trendy.

- **Oz.** See Bars, above.
- **Twilight Zone.** 185 Richmond St W. 977-3347. New wave. Fri-Sat, \$8; Sun: gay night, \$6.
- **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$7.
- **The Y-Knot.** 488 Yonge, upstairs. Thur 9 pm-1 am, Fri-Sat 9 pm-4 am, Sun 4 pm-9 pm. \$2 cover (\$1 after 11).

BATHS

- **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-10 am; 24 hours on weekends.
- **The Club.** 231 Mutual St. 977-4629. 24 hours.
- **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

ACCOMMODATION

- **Cabbagetown Lodging-House and Efficiencies.** 300 Wellesley St E (at Parliament). Call Bill or Allen, 961-9320.
- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, waterbeds, TV lounge, pool table and game room, laundry and kitchen facilities, free parking, sundeck, complimentary rolls and coffee. Sun-Thurs, \$25; Fri, Sat, holidays, \$30. Visa/Mastercard.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bars, courtyard, light lunches, maid service, parking, air-conditioning. 66 rooms. 1-2 people with private bath: \$35; without: \$27.

COMMUNITY

- **Toronto Gay Community Council.** 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups Forum for sharing information and discussing political strategies.

SOCIAL & POLITICAL ACTION

- **AIDS Committee of Toronto.** See Health, below
- **Bridges.** 118 Spruce St, M5A 2J5. Michael Riordon (923-8089). Group connecting lesbian, gay and third world liberation struggles.
- **Chutzpah.** 730 Bathurst St, M5S 2R4 489-4662. Group for Jewish gay men and lesbians
- **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3 533-6824. Toronto office: 730 Bathurst St, M5S 2R4
- **Committee to Defend John Damien.** 291 Ontario St, Apt 6, M5A 2V8 925-6729
- **Foolsap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947
- **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9

- **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6. Info: Alan at Glad Day Bookshop, 961-4161.
- **Gay Association of Maritimers in Toronto.** 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.
- **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects
- **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances
- **Gay Courtwatch.** Room 337, Old City Hall (Queen and Bay). 362-6928.
- **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 364-4164, weeknights.
- **Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn O, M4T 2N7.
- **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada.
- **Gay Self-Defence Group.** 215 Danforth Ave, N° 4, M4K 1N2 466-6020. Organizes courses in self-defence in and out of Toronto
- **Gays and Lesbians at U of T.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).
- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians Gayline West: 453-4426.
- **GLAD (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2. 921-1938.
- **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6. 961-4161
- **International Gay Association (Toronto).** c/o Gay Community Council, above.
- **Lesbian and Gay Academic Society.** c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 533-0674 (Linda) or 924-6474 (Alexandra).
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2. 961-7338
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn O, M4T 2N7. Organizes annual summer celebration
- **Lesbian and Gay Youth Toronto.** c/o 519 Church St Community Centre, M4Y 2C9
- **Lesbian Incest Survivors Support Group.** Info: 964-7477 (Rape Crisis Centre)
- **Lesbian Mothers' Defense Fund.** Box 38, Stn E, M6H 4E1 465-6822.
- **Lesbian Speakers Bureau.** Box 6597, 6tn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians
- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group
- **Lesbians of Colour.** Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Transsexual counselling and services
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7 964-1049
- **Osgoode Gay/Lesbian Caucus.** York University, 4700 Keele St, Downsview, M3J 2R5 532-2443 (Peter) or 463-4721 (Shelley)
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105
- **Parents of Gays Mississauga.** c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5 820-5130
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harnet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928)

continued on page 26



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International Cinema

Women Choose Movies: For this very special series four women in film, Canadian actress Andree Pelletier, Los Angeles Times film critic Shella Benson, German director Jutta Bruckner and U.S. film festival organizer Suzanne McCormick, were asked to choose two of their favourite films directed by women. A panel follows.

International Cinema: The festival includes films from 18 countries and features visits by directors from France, China, the U.S., Germany, Ireland and Norway.

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- Many Canadian and North American premieres
- Meet the stars, directors, film critics and women in the industry

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Phone: 869-8444 Screenings in Premiere Dance Theatre and York Quay Centre.

Through Her Eyes is made possible through the generous support of Air Canada, Ford of Canada, Red Rose Premium Blend Tea and the Municipality of Metropolitan Toronto Cultural Affairs Division. Special Thanks to CHFI-FM 98 Beautiful, and the Toronto Sheraton Centre, the festival's host hotel.

Out in the City

FRANKIE GOES TO ...DURAN DURAN

With much fanfare and hype, the Frankie Goes to Hollywood machine rolled into Toronto November 2. Finally, Britain's most talked-about band of 1984 had arrived! With all of Yonge Street's record stores eagerly promoting their stock of the band's new double album, *Welcome to the Pleasure Dome*, and all the media covering Frankie, we had a Major Entertainment Event on our hands. Keeping in mind all the controversy FGTH has managed to stir up about sex, leather and war, I gleefully raced to the press conference, photographer in tow, waiting to see how Frankie would shock Canada.

Surprise, surprise — it looks like America's big money has bought five new converts to normality. The band clearly wants to use its European success to make it big in the North American market. Gone is the leather and gay stuff, and it's out the door to anti-war and anti-Reagan politics. Welcome to Duran Duran.

Holly Johnson, lead singer and main spokesman for the group, offered many pearls of wisdom on a variety of issues. Gay activism, for instance, "was important in the '60s when you had things like the Stonewall riots... to make people aware, but we don't feel that this needs to be done in the 1980s. It's something I think is pretty irrelevant, and nobody really cares about anymore." Asked how he felt about gay activists, Holly replied: "I don't feel gay people have to wave a banner and say (here Holly adopts an exaggerated lisp) 'accept me, accept me' (great guffaws from the journalists) — it's too whimpering, I think." Who's the real wimp, Holly?

After that, Holly trotted out the standard do-nothing closet-case line about sexuality being "nobody's business but your own." Tell that to the police, Holly.

On the whole, the band appear to be going out of their way to dissociate themselves from controversial issues. Holly claimed not to know why the BBC banned their hit "Relax," argued that the ostensibly anti-war "Two Tribes" is not a political statement, said, when asked about censorship, that "some things need censoring" (without getting specific, of course), and finally declared that the band never thought that anything they said or did would be controversial because it "wasn't controversial in our own minds."

Hmmm.

But, you might say, some credit must be given to the band for all the outrageous things they've done. Well, it seems that the wonderful Paul Morley — a former music journalist highly respected in England — writes all the delicious cover notes; Godley and Creme design and produce the videos; and it's Frankie's record company, ZTT — which thrives on the unusual — that's responsible for all the controversial promo hype. That doesn't leave too much for the band to take credit for, save the music — and wizard producer Trevor Horn is heavily involved there.

Hmmm.

Well, on to the show. The band got mixed reviews for its Canadian performances (two each in Montreal and Toronto). My impression was that they were all right. Not great, but all right. The obvious problem is that they are a new band and they simply don't have enough material to be doing concerts yet. The show was 45 minutes long, including an encore, and with "Relax" played twice. "Welcome to the Pleasure Dome," which sounds fine



Relax? Frankie's Holly Johnson and Paul Rutherford at Toronto press conference

on the album, ended up sounding like 15 minutes of filler in the hot, sweaty Concert Hall, as did "The Power of Love." The stage antics and light show were very professional and slick — in all, they looked like Duran Duran on a rough day.

There was definitely no sex'n'leather — their outrageousness peaked with a rendition of "Crisco Kisses," which they didn't explain too well to the largely straight audience. All in all, they were cute, energetic and friendly. They've got the teenyboppers' hearts for sure.

Which brings me back to the press conference. When somebody asked what really made the guys angry, Holly replied: "I don't know... people who try to make us look dumb, really."

Well, I'm sure I'm still in their good books, because I didn't even try!

Alan McGinty □

Frankie Goes to Hollywood, at the Concert Hall, Yonge and Davenport, Nov 3 and 4.

FOLKLORE AND COLLECTIVISM

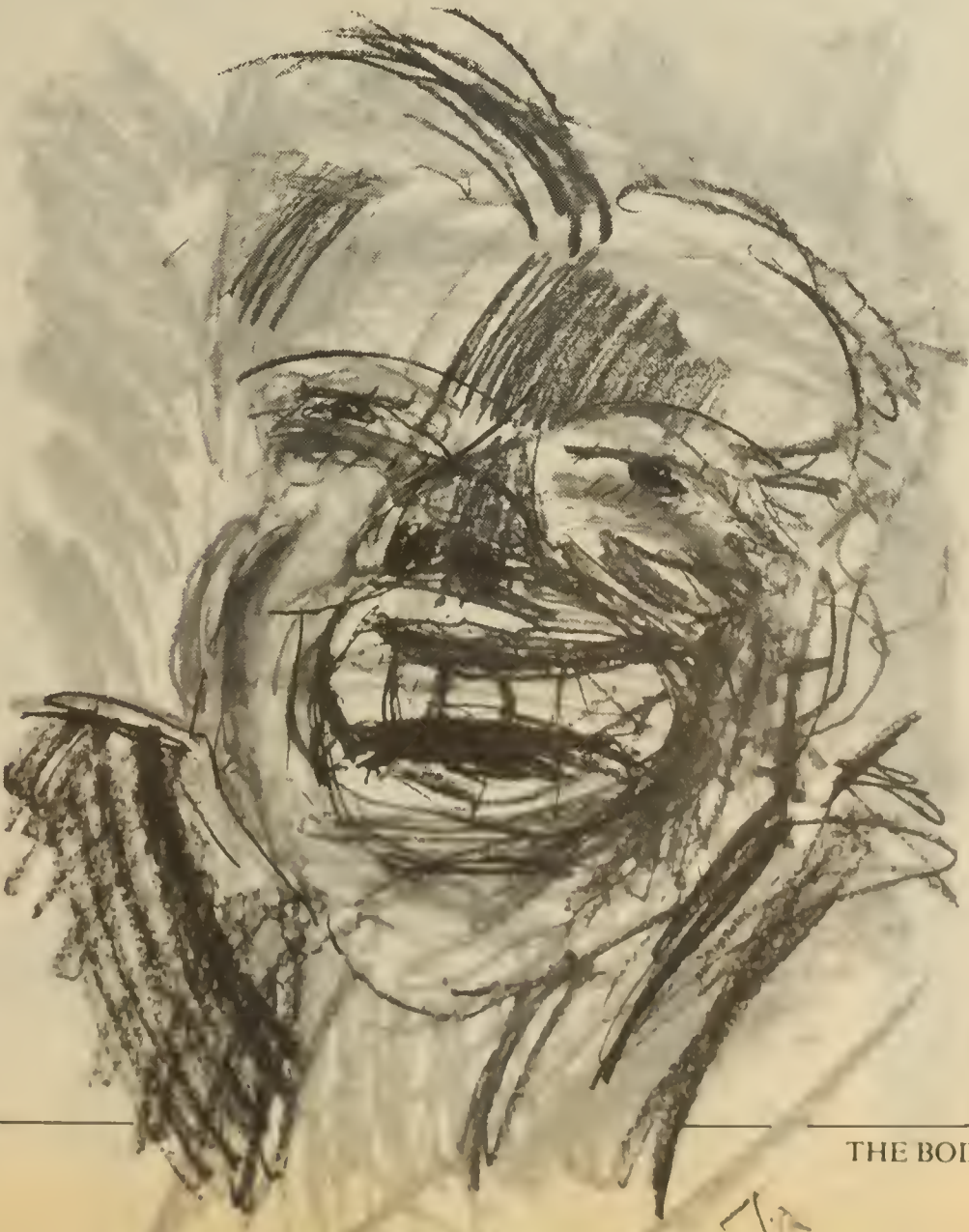
Students and faculty at the Ontario College of Art received a valuable and potent exposure to the politics of gay art and the

work of the gay collective JAC on Nov 7, during a seminar called "Painting and the Political Message." All three JAC members, John Grube (who teaches Creative Writing at the college), Alex Liros and Clarence Barnes were on hand for a lively presentation that included a brief history of JAC from its beginnings in 1980, and a slide show of their works, depicting both celebrations of gay community and oppression by police and other agents of the state.

A most exciting moment for the artists and their audience occurred at the beginning of the presentation, when an unconventional portrait of gay performer David McLean emerged from an enigmatic series of squiggles: large pastel-outlined shapes and brilliant colours laid on simultaneously by all three artists in a deliberately "non-hierarchical" style.

Audience reaction to the political messages of JAC was curious. During a discussion period which the three shared with anti-nuclear political artist John Scott (who also spoke about his work at the seminar), one spectator announced with cool hostility that JAC were "social realists with a social message," but not political artists, even when Grube patiently explained the political impact of gay

"Non-hierarchical" style: JAC's portrait of David McLean, from their OCA seminar



imagery and "consciousness-raising" visual statements about gay oppression. Others were troubled by what they deemed to be an excess of "cock and ball" imagery. "Doesn't all this reflect badly on the gay community?" one anxious student queried. JAC's explanation was one of the most interesting points of the discussion, reflecting on the gay community's attempts to accept and assimilate the exaggerations of the gay beefcake folklore best exemplified by the work of Tom of Finland.

The seminar was part of an exciting ongoing series sponsored by the Department of Liberal Arts at OCA, called "Politics and the Arts." For information about upcoming events, call 977-5311, ext 211.

PG Baker □

TWISTED TRASH FROM A MOTOR-MOUTH DUO

I wouldn't have believed it if I hadn't seen it with my own eyes: the PTL Club's Tammy Bakker gets her beauty tips straight from God; Ronald Reagan does cartwheels during his press conference warm-ups; the sequel to *Flashdance* stars an uncoordinated, pre-pubescent girl. Sound too silly to believe? Actually, it's *Two Foolish to Talk About*.

Two Foolish presents a series of skits written and performed by Greg Malone and Tommy Sexton, two of the most demoted men I've ever had the pleasure of watching. These two talented Newfoundland natives have put their twisted minds together to come up with some of the funniest satire I've seen around here in quite some time.

With virtually no props, and very simple yet tasteless costumes, they manage to send up every major institution known to modern civilization, from religion ("Give as much as you can without going tits up") to politics ("...we'll defecate the deficit").

The show opens with "Gavin Mc Gavin," a classic lounge lizard who wants "to have a sexual relationship with each and every one of you." From here the skits come one after another at such a frenzied pace you hardly have time to recover from one before the next starts. The transitions, some only a few seconds between skits, were flawless, even for complete costume changes. The two performers raise drag to new heights. Their female characters, some famous and some unknown, are a scream. At one point, Malone portrays *The Journal's* Mary Lou Findley and Barbara Frum simultaneously. My own favourite was Malone's welfare case-worker, who'd make any other hostile bureaucrat seem like Mary Poppins. "You've had your minute of pleasure, Little Miss Round Heels," she informs an unwed mother, "and now you're going to pay for it with a lifetime of misery!" And the way Tommy Sexton can transform a green garbage bag into a tutu shows how innovative these two really are.

These talented motor mouths can spit out lines at incredible speeds. At one point Malone, playing an evangelist, came on to make a passionate plea for donations and lurched into a ten-minute rant, speaking faster than any K-Tel or Ronco TV announcer ever has, never stumbling or even slowing down to catch his breath.

Two Foolish to Talk About is deliberately trashy, its satire scathing. I'm sure you'll love it!

John Moreau □

Two Foolish to Talk About will play in Vancouver at City Stage Nov 13 to Dec 1, and in Halifax at the James Dunn Theatre Dec 4-9.

Out in the City

CALENDAR OF EVENTS IN TORONTO FROM TUESDAY NOVEMBER 20 TO SUNDAY DECEMBER 30

DECEMBER

BodyPolitic

TUES/NOV 20

□ **Doo Wah Diddy!** The producers and cast of this musical revue, playing at the Basin St Cabaret, will be performing a benefit to raise money for the fight against AIDS. \$2 from every ticket will be donated to the AIDS Committee of Toronto; ticket price is \$11. Guest speakers will also appear. The show begins at 8:30 pm. If you wish to come for dinner, please make a reservation for between 7 and 7:30 by calling 598-3013. There will be a party following the performance. 180 Queen St W at University.

WED/NOV 21

□ **Rev Eilert Frerichs**, chaplain of Hart House, speaks on the United Church and Homosexuality. Hosted by Gays and Lesbians at U of T. 8 pm at the International Student Centre, 33 St George St. Info: 964-0701 (Chris) or 927-8866 (Eldon).
□ **Lutherans Concerned.** Social/discussion meeting. Info: 925-0926.

THUR/NOV 22

□ **Women Choose Movies.** The first series of the International Festival of Women's Films begins today. See box, page 20.
□ **Gay Fathers of Toronto** is holding a theme meeting, "Health Concerns of Gay Fathers," with Dr Frank Ferris from Gays in Health Care. 8 pm at the 519 Church St Community Centre. Info: 364-4164, Mon-Fri, 7-10 pm.

FRI/NOV 23

□ **B.J. and Mx.** Two expatriates of Mama Quilla II continue their musical evolution through keys, percussion and voice. The New Trojan Horse Café, 179 Danforth Ave. 461-8367. Doors open at 8 pm. Admission: \$4; half price for children.
□ **Alternative Theories of Sexual Equality.** A workshop presented by the Faculty of Law, U of T, with guest speaker Christine Littleton. 1 pm at the U of T Solarium, Queen's Park Cres. Part of the Clair B Martin Workshop series.
□ **James McNeill Whistler.** A major exhibition of etchings opens at the AGO. See Art.

SAT/NOV 24

□ **Through Her Eyes.** Open panel discussion on the role of women in film, tonight at 9. See box, page 20.

SUN/NOV 25

□ **Chutzpah.** The gay Jewish group holds their monthly brunch at the Church St Café. Meet at 1 pm at 485 Church St (at Wellesley). Info: 489-4662.
□ **Lutherans Concerned.** Meeting to attend morning service; brunch thereafter. Info: 925-0926.
□ **Jeanne Moreau.** A special tribute to the noted French actress and director at Harbourfront; part of the Through Her Eyes festival. See page 20.

TUES/NOV 27

□ **Mary Meigs.** The author of *Lily Briscoe: A Self-Portrait* and *The Medusa Head* reads at the Scarborough Campus of the Univer-

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sity of Toronto, in the Faculty Lounge at 7 pm. Everyone welcome.

□ **Manatee Empress Awards.** Derek and René of Club Manatee have rented the space where the dear departed Manatee used to be (now Club Z) for the 15th annual Empress Awards. Highlight of the evening will be the competition for best female impersonation. 9 pm-4 am (judging is at midnight), 11A St Joseph St. Admission: \$6, includes buffet.
□ **John Giorno and Band.** At the Rivoli, tonight at 8 and 10. See Performance

WED/NOV 28

□ **GLAUT** (Gays and Lesbians at the U of T) will be hosting speakers from the Lesbian Phonline. 7:30 pm, International Students Centre, 33 St George St. Info: 964-0701 (Chris) or 927-8866 (Eldon).

SAT/DEC 1

□ **Winter Carnival Dance.** An all-women dance sponsored by the Lesbian Mothers' Defense Fund at the 519 Church St Community Centre, starting at 9 pm. Tickets are \$5 in advance at the Toronto Women's Bookstore and \$6 at the door.
□ **Salute to Studio D.** A retrospective of work from the National Film Board's women's studio, part of the Through Her Eyes festival. See page 20.
□ **John Grube, Alex Liros and Clarence Barnes.** Individual works by members of the JAC collective, in a studio show opening today at 2 pm. See Art.

SUN/DEC 2

□ **Canadian Filmmakers Distribution Centre.** Screenings of independent films by women, as part of the Through Her Eyes festival. See page 20.

TUES/DEC 4

□ **Womyn Out of Doors.** WOODS hold their bi-monthly planning meeting for January/February events. New and prospective members welcome. 519 Church St Community Centre, 7:30 pm.
□ **Desrosiers Dance Theatre.** At Harbourfront, beginning tonight. See Stage.

WED/DEC 5

□ **Mums and Dads.** Gays and Lesbians at the U of T will be hosting speakers from Gay Fathers of Toronto and the Lesbian Mothers' Defense Fund at 7:30 pm. International Students Centre, 33 St George St. Info: 964-0701 (Chris) or 927-8866 (Eldon).
□ **Fefu and Her Friends.** See Stage.
□ **Lutherans Concerned.** St Nicholas's Eve

dinner in a member's home, 7 pm. For info call David at 925-0926.

THUR/DEC 6

□ **Chutzpah.** Planning meeting of the gay Jewish group, at Ken's, 8 pm. Info: 489-4662.
□ **Gay Fathers of Toronto.** Open discussion meeting. Info: 364-4164, Mon-Fri, 7-10 pm.

SAT/DEC 8

□ **Ice Palace Prom.** Another should-be-spectacular evening hosted by the Gay Community Dance Committee, 9 pm to 5 am at the Concert Hall, 888 Yonge St at Davenport. Two dance floors, one disco, one rock/new wave/women's music. Proceeds to a wide variety of lesbian and gay groups. Tickets: \$7.50 in advance at Glad Day Bookshop (now at 598 Yonge St, 2nd fl); \$8.50 at the door; \$5 after 1:30 am.

TUES/DEC 11

□ **The Real Inspector Hound and The Erpingham Camp.** Stoppard and Orton at the Glen Morris Theatre. See Stage.

FRI/DEC 14

□ **Potluck Supper and Christmas Party** held by FACT, the Foundation for the Advancement of Canadian Transsexuals, at the 519 Church St Community Centre, 8 pm. All welcome.

SAT/DEC 15

□ **Gay Fathers of Toronto.** Second annual Children's and Parents' Christmas Party. Games, prizes and entertainment for all ages. 1:30-4:30 pm at the Metropolitan Community Church, 730 Bathurst St. Info: 364-4164, Mon-Fri, 7-10 pm.
□ **Yet another Beep.** The January issue of *The Body Politic*, with listing of more events for the end of 1984 and the beginning of 1985, goes on sale today.

SUN/DEC 16

□ **Lutherans Concerned.** Meet to attend morning service at an area church. Brunch afterwards. Info: David at 925-0926.
□ **Chutzpah** is holding their third annual Hanukkah party at Howard's, 3 pm. Info: 489-4662.

TUES/DEC 18

□ **Lutherans Concerned.** Joint Advent service with Integrity, the gay Anglican group. Info: David at 925-0926.

FRI/DEC 21

□ **Gay Fathers of Toronto.** Sixth annual Fathers' Christmas Potluck. Bring a friend. Each person brings a gift (under \$5) and food and wine for two. Info: 364-4164, Mon-Fri, 7-10 pm.

TUES/DEC 25

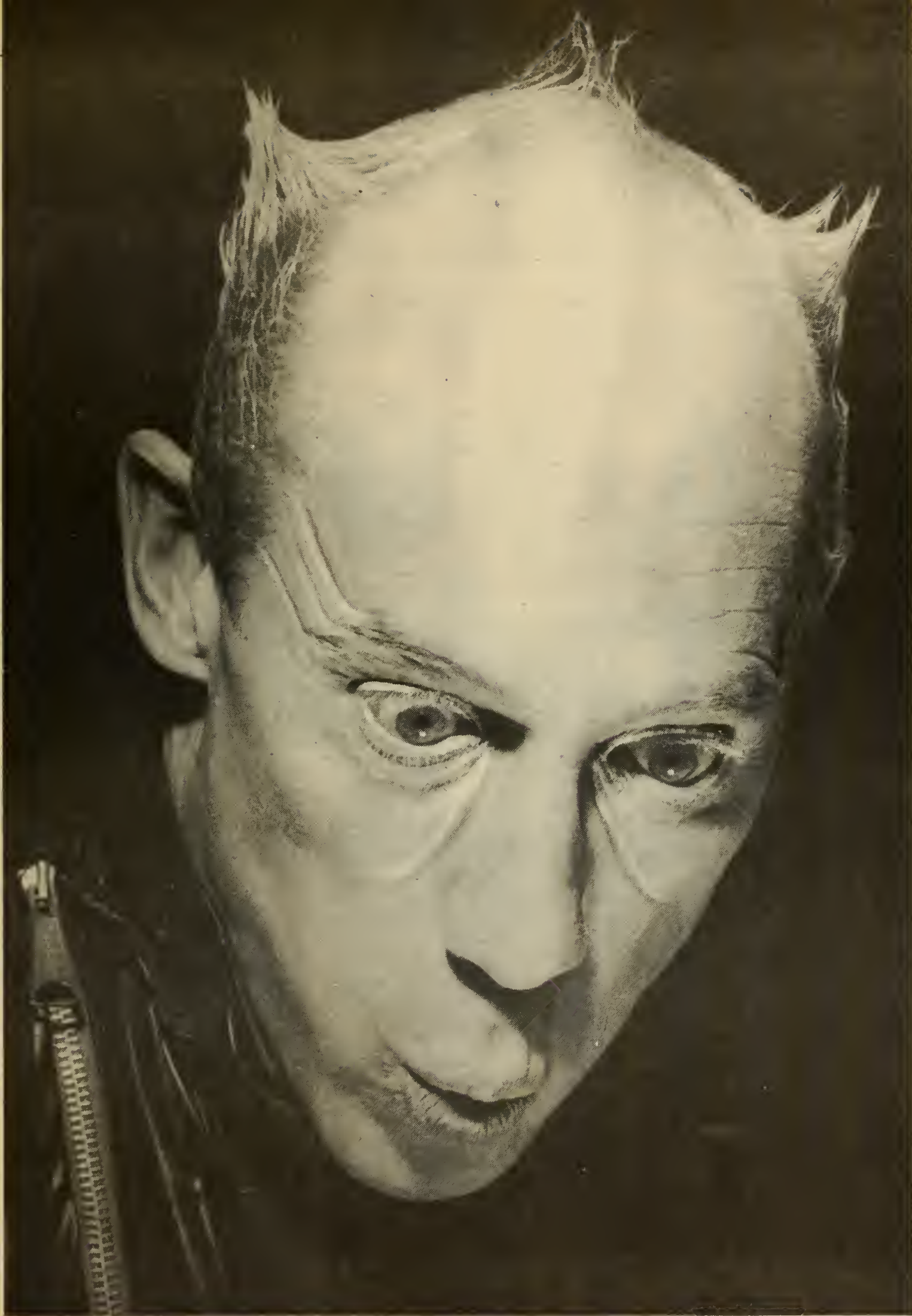
□ **Sleep in today... and then get ready for those Boxing Day sales!**

SUN/DEC 30

□ **Chutzpah.** Monthly brunch, at Raclette, 361 Queen St W, 1 pm. Info: 489-4662.

RICHARD STORMS • NEW PAINTINGS • WYNICK/TUCK TO NOV 28





NION IN AMERICAN DEMON • THEATRE PASSE MURAILLE FROM NOV 21

THE DEMON ELECTRIC

Jan Kudelka's play, *American Demon*, which premieres at Theatre Passe Muraille November 21, explores the revolution brought to rock and roll by the use of electrical power to drive sound — and the destructive energy set in motion by that process. "I gathered electric information and filtered it through my sensibilities," says Kudelka. Her four-year effort has resulted in an episodic journey into the lives of three performers, all women, and is set in locations "endemic to the demon": the stage; the studio; press conferences; parties.

The demon of the play's title is portrayed by gay mime artist Nion, whose innovative performances are well-known to

Toronto audiences. This symbolic demon entices the three women, friends who've formed a band in a garage, leading them toward a stardom which is thrilling but corrupt. Kudelka aims to make "the connection between the self-destructive mechanism of our icons and the technology that promotes them." For her, "Joplin, Morrison and Hendrix were our generation's human sacrifices." Through the power of electric sound and the mushrooming market it created, these high-profile musicians became caught in a web. With composer Allen Booth, Kudelka is striving for "the complete American sound," using the potency of language to effect concepts of the "demon."

Along with *American Demon*, Kudelka is presenting a shorter piece about Janis Joplin, which takes place moments after her death. She returns to talk to her audience about her life and music. Both plays tackle the difficult problem of how women performers try to define their sexuality in a rock-and-roll world dominated by sexism and hetero masculinity.

For playwright Kudelka, rock and roll, despite its potentially destructive nature, is still one of the healthiest things around. "Music is a great healing power," she says. "For every road to hell there's a highway to heaven." **Jane Smith**

American Demon. From Nov 21 at Theatre Passe Muraille, 16 Ryerson Ave. 363-2416.

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STN A TORONTO M5W 1X9 • DEADLINE FOR THE JAN 1986 ISSUE: WED DEC 5 1984

MONDAYS

- **The Women's Group.** Support group for lesbians, 8 pm. 519 Church St Community Centre. Info: Raechel, 936-0527.
- **Overeaters Anonymous.** For gay men and lesbians. 519 Church St Community Centre, 7:30 pm.

TUESDAYS

- **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.
- **Lesbian and Gay Youth Toronto.** 7:30 pm. 519 Church St Community Centre.

WEDNESDAYS

- **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.
- **Gay Alliance at York.** Check *Excalibur* for time and place.
- **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- **Zami.** New group for black and West Indian lesbians and gay men. 519 Church St Community Centre, 8 pm.
- **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.

WEEKENDS

SUNDAYS

- **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 5 pm. Wheelchair-accessible. 960-3997.
- **Metropolitan Community Church of Toronto.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Wheelchair-accessible; all services signed for the deaf. 730 Bathurst. 536-2848.
- **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 489-4293 (days) or 248-1733 (evenings).
- **After You're Out.** Supportive, sharing group that discusses a variety of gay-related topics. Meets in a private home. Info: 964-6600.
- **Lesbians of Colour.** 7:30 pm. Info: c/o Box 7289, Stn A, M5W 1X9.
- **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

PHONELINES

- **Alcoholics Anonymous** 964-3962
Lesbian and gay groups.
- **Black Youth Hotline** .. 967-6104/924-7161
Mon-Fri, 10 am-9 pm.
- **Gaycare Toronto.** 243-5494
Seven days a week, 7-11 pm.
- **Lesbian Phonenumber** 960-3249
Tues 7:30-10:30 pm.
- **Gay Community Calendar** 923-GAYS
- **Gay Courtwatch** 362-6928
- **Gay Fathers of Toronto** 364-4164
Mon-Fri, 7-10 pm.
- **Spouses of Gays** 967-0597
Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG)** 964-6600
Mon-Fri 7-10 pm.
Counselling, info.
- **Bisexuals International.** ... (215) 425-3894
(Philadelphia).
- **CIRPA** 960-6318
Citizens' Independent Review of Police Activities 24-hour confidential hotline.
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SOCIAL & POLITICAL ACTION
continued from page 21

- **Ryerson Lesbians and Gay Men.** For meeting dates call 923-GAYS.
- **Spouses of Gays.** 206 St Clair Ave W. M4V 1R2. 920-5546 (Caryn Miller).
- **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6
- **Zami.** New support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info. c/o Box 7289, Stn A, M5W 1X9

HEALTH & SOCIAL SERVICES

- **AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS
- **Alcoholics Anonymous.** Lesbian/gay fellowships 964-3962
- **The Centre for Sexually Assaulted Males (SAM).** Box 597, Stn O, M4A 2P4 928-0772 Phonelines open 7 pm to 5 am.
- **Gaycare Toronto.** c/o 519 Church St Community Centre, M4Y 2C9 Phoneline 243-5494, 7-10 pm, seven days a week Free face-to-face counselling service, Thursdays 7-10 pm.
- **Gay Christian Counselling Service.** Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848
- **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2 977-2153 Tues, Wed, Thurs, 6 30-9.30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in
- **Gay Fathers of Toronto.** Phoneline: 364-4164, 7-10 pm, Mon-Fri.
- **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre 978-3977
- **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3 922-0603 VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm, Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

- **Lesbian Phoneline.** Box 70, Stn F, M4Y 2L4. 960-3249 Tues 7 30-10-30 pm. Recorded message other times. Speakers available.
- **Obsessive and Compulsive Sexual Behaviour Group.** It's an addiction that is destructive to relationships, etc. Write our therapy group: 206 St Clair Ave W. M4V 1R2
- **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- **Toronto Area Gays.** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri: 7 pm-10 pm.
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

PROFESSIONAL

- **Association of Gay Social Workers.** c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.
- **Gays in Health Care.** Box 7086, Stn A, M5W 1X7 920-1882 Gay men and lesbians working and training in health-care delivery and research.
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6 Non-profit guild with more than 70 members; publishes directory twice a year

RELIGIOUS

- **Affirmation,** a support group for gay and lesbian Mormons and their friends. For information, write Drawer E622, Box 7289, Stn A, M5W 1X9.
- **Christos Metropolitan Community Church,** Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.
- **Chutzpah.** See Social/political action listings.
- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.
- **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 925-0926 (David). Support and fellowship for gay and lesbian Lutherans and their friends. Meets 1st and 3rd Wed of month.
- **Metropolitan Community Church of Toronto.** 730 Bathurst St, M5S 2R4. 536-2848. An ecumenical Christian church for all people with a special ministry to gay community
- **Seventh-Day Adventists Kinship Canada.** Box 40B, Stn C, M6J 3P5 533-5896
- **Spirit.** 730 Bathurst St, M5S 2R4. 482-1817 Support group for gay and lesbian Salvationists and friends.
- **Toronto Organization of United Church Homosexuals.** Box 626, Stn Q, M4T 1L0.

NUN OF THE ABOVE

- **The Sisters of Perpetual Indulgence.** Drawer DPI, c/oBox 7289, Stn A, M5W 1X9.

SPORTS

- **Cabbagetown Group Softball League.** Box 1113, Stn F, M4Y 2T8
- **Judy Garland Memorial Bowling League.** Info: bulletin boards in bars, or write c/o TSA (below). Sept-May season (Mon and Thurs evenings); also summer league
- **MGM Bowling League.** Second season. Sundays, 7 pm at Bathurst Bowlerama (Bathurst and Glencairn). Info: Garth (961-1645) or Wayne (961-1718).
- **Not-so Amazon Softball League.** All-lesbian recreation league. Info: 967-7440 or 466-9341.
- **Out and Out Club.** Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.
- **Pool Bar League.** Info at most bars, or write c/o TSA.
- **Riverdale Curling League.** Write c/o TSA.

- **Riverdale Volleyball League.** Sept-April season. Info at Buddy's, or write c/o TSA.
- **Rotators Curling League.** Write c/o TSA.
- **Salukis.** All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.
- **Toronto Historical Bowling Society.** Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.
- **Toronto Sports Alliance (TSA).** Box 1113, Stn F, M4Y 2T8
- **Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

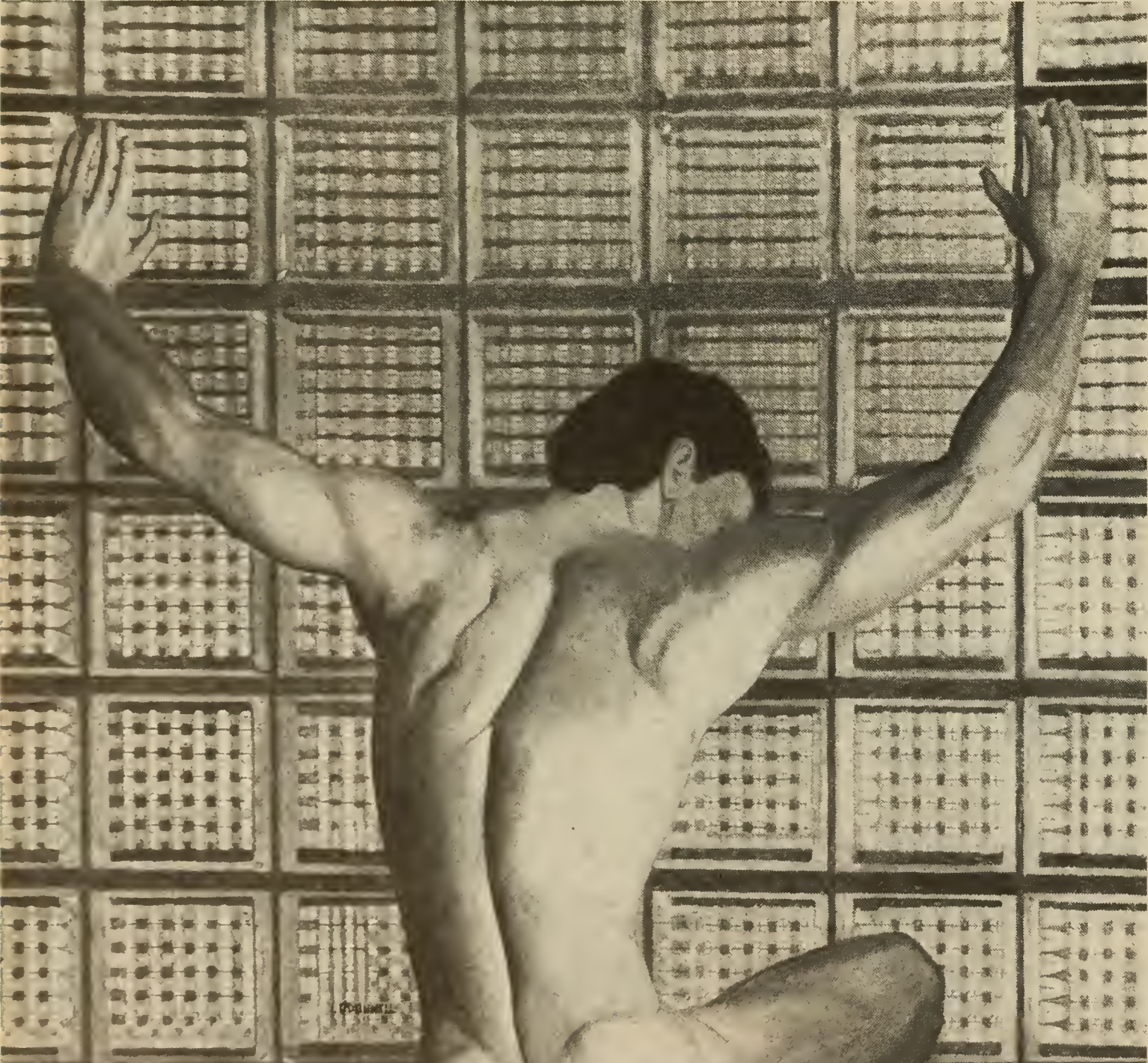
PUBLICATIONS & INFORMATION

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **Bisexuals International (Philadelphia).** (215) 425-3894
- **The Body Politic.** Box 7289, Stn A, M5W 1X9. 364-6320. National lesbian and gay monthly.
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 364-2759.
- **Canadian Women's Movement Archives.** Box 928, Stn C, M4T 2P1. 597-8865.
- **Gay Community Calendar.** Call 923-GAYS (923-4297). Box B, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays
- **Gayline West.** 453-GGCO. Community info for Mississauga and parts west of Metro.
- **Glad Day Bookshop.** 59B Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9, Sat 10-6, Sun 12-6.
- **Grapevine,** Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defense Fund newsletter. 2-3 issues/year.
- **Lesbian/Lesbienne.** National newsletter. 367-0589 (Kerry).
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.
- **Rites.** Magazine for lesbian and gay liberation. Box 65, Stn F, M4Y 2L4.
- **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.
- **Toronto Women's Bookstore.** 73 Harbord St, M5S 1G4 922-8744.
- **The Web.** 821-1416 Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

WOMEN'S RESOURCES

The following is a select list of women's services in Toronto of particular interest to lesbians.

- **Branching Out.** Lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2.
- **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- **Constance Hamilton Housing Co-op.** For women only. 523 Melita Cres, M6G 3X9. 532-8860.
- **Fireweed.** Box 279, Stn B, M5T 2W2. 977-8681 Feminist quarterly of politics and the arts.
- **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-8 pm. Call ahead.
- **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4 789-4541. Independent socialist-feminist organization.
- **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
- **Macphail House.** 389 Church St, M5B 2A1. 977-1037 Long-term YWCA residence for women 16-25. Shared co-op apartments.
- **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- **Power and Trust, S/M.** Call it what you want. Toronto lesbian S/M support group now in formation (and we don't have a name yet!) For further info, send SASE to Drawer E774, Box 7289, Stn A, M5W 1X9.
- **Sistering.** Drop-in centre for transient women. Counselling and referrals for housing, doctors, social agencies, etc. Free coffee and lunch in a non-threatening, supportive atmosphere. Mon-Fri, 8 am-4 pm. Scadding Court Community Centre, 707 Dundas W (at Bathurst). 366-0001.
- **Stop 86.** 86 Madison Ave, M5R 2S4 922-3271. Crisis housing and social service centre for women under 25.
- **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2-30 Fri. Employment counselling, job search and career planning workshops.
- **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319 Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- **Toronto Differently Abled Women's Accessibility Committee.** 929-9327 (weekday mornings).
- **Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.
- **Toronto Women's Housing Co-op.** Coming soon. Info: 921-4755
- **Toronto Women's Social Network.** Non-profit group devoted to organizing activities for gay women in and around Toronto. Call 923-GAYS for event listings.
- **U of T Women's Newsmagazine.** For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- **Women in Trades.** c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
- **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4. Phoneline open Mon-Fri 1-4 pm: 924-0766. Education about and referral to self-help groups and other community resources.
- **Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162.
- **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7 Phyllis Waugh, 466-8840
- **Women's Resource Centre,** OISE. 252 Bloor St W, M5S 1V6 923-6641, Ext 244. Books, periodicals, audio & video tapes.
- **Womensports.** Women's sports store. 561 Mt Pleasant Rd (s of Eglinton). 481-2531
- **Womynly Way Productions.** 427 Bloor St W, M5S 1X7 925-6568. Company bringing concerts, dance and theatrical performances to the city



Cornelius.

579 Yonge, Toronto (416) 967-4666

For Andrzej, Marek, Kazik and Zbyszek, the idea of a distinct gay consciousness is hard to fathom in a country caught between the Communist Party and the Roman Catholic Church

POLAND

A recollection by John Stanley

"PEDAŁY!"

The shabbily dressed man fairly spat the word at Joe and me as we crossed Plac Trzech Krzyży (Three Crosses Square) in Warsaw, the capital of People's Poland. I knew the word from reading the Polish subtitles for the American film *The Last Picture Show*. Joe's Polish was not up to mine, so I informed him that we'd just been called "queers."

"Well," said Joe, "at least he knows how to pick them."

I later learned that just about any male at Plac Trzech Krzyży at any time of day might be suspected of being gay. Joe and I — in Poland as students during the mid-Seventies — had just stumbled on one of the best cruising spots in all of Poland.

Warsaw has been the political, economic and cultural centre of Poland since the 18th-century Enlightenment. Its origins go back more than seven hundred years, but the Polish capital is essentially a new city today. Heavily damaged by the Luftwaffe's terror bombing in September 1939, the city was ordered destroyed by Hitler after the Warsaw Uprising of 1944. Engaged in a desperate two-front war, the Germans still devoted thousands of tons of explosives and an ocean of gasoline to the destruction of a city which had dared to revolt against the New Order. When Warsaw was finally liberated in 1945, it was a city of ruins, without a population.

The mounds of rubble created such depression that there was talk of rebuilding

the city in a new location, further down the Vistula River. Nevertheless, Poland's capital rose again on its ancient site, and in the midst of postwar reconstruction the government devoted vast sums to recreating the historical monuments and architectural treasures of the past. By the 1970s the Old City was completely restored, and work was begun on the reconstruction of the Royal Castle.

Only the historically and architecturally significant areas were restored, however, leaving much room for the Stalinist planners of the 1950s to create a typical Soviet city. The Palace of Culture and Science in Stalin's beloved wedding-cake style dominates the entire skyline, and the wide expanses of Marszałkowska Street and Plac Konstytucji (Constitution Square) are de-

signed to dwarf human beings. While Warsaw today is only an imitation of the inter-war city, it still possesses a powerful spirit and self-importance which succeed in intimidating any other Polish city which might try to claim leadership. The Varsovians, few of them natives of the city, have a confidence and bustle rare elsewhere. As the political and intellectual centre of the nation, Warsaw also has the largest community of foreigners — Western European diplomats, African exchange students, Latin American and Middle Eastern exiles.

Like me, Joe was an American, but he was far more experienced in the niceties of cruising than I was at the time. As we wandered about Plac Trzech Krzyży, Joe discovered the *real* attraction of the square: the pissoir,

right behind St Alexander's Church. It was packed every night during the summer. Even in the winter, men went there to relieve themselves — in every way imaginable. The pissoir gave a gay ambience to the entire square, in good weather the best place for street cruising.

A café on the square was always at least two-thirds gay. Like most cafés in Warsaw, it was state-owned and there was no method of assuring its gay status, but its location guaranteed that most of its customers would be homosexual, especially at night. The café held a hundred people and had as its specialty "Canadian hot dogs," sausages with bacon and cheese wrapped around them. All Polish restaurants are understaffed, and as the waitresses struggled to take orders there was ample time to glance at the other customers.

Having had coffee after the opera one night, Joe and I ambled down the main streets in Warsaw's restored downtown toward Plac Trzech Krzyży. Joe popped into the pissoir to survey the crowd; I demurely waited on the street. Joe came out followed by a tall and swarthy man. We wandered up Żurawia Street to Marszałkowska Street and the man continued to follow. "He's a live one," Joe assured me, leaving for the taxi stand — and leaving me to make my first pick up in Warsaw. The young man, Marek, was almost as shy as I, but since we were virtually the only people on the street, we were soon engaged in conversation. We began with talk of travel (we were standing in front of the Malev airlines office), but this soon led to the topic of sex. But where?

Housing was, and is, the most pressing problem for Polish gays. The waiting list for apartments is decades long. Not even bribes can help much. If you are married and have children you get priority. (In major cities

Plac Trzech Krzyży, with "the real attraction" behind the domed St Alexander's Church



"I discovered new gay nightspots: a seedy café with a Moorish interior; the bar at the Ambassador restaurant (next door to the Mongolian embassy); a stand-up coffee bar on Nowy Świat; street cruising in the downtown core itself."

Nowy Świat Street



like Warsaw, that "priority" translates into a wait of only two or three years.) Single people are assumed to be happy living at home with *Ojciec* (Father) and *Matka* (Mother). As a result, very few of the Polish homosexuals whom I met had places of their own.

My young man had a surprise, however. His family owned a cottage on the outskirts of the city, and fortunately we could still get there at that hour by a streetcar and a suburban bus ride. On the way, however, my companion spotted his elder brother, who seemed to have the same idea as we, but with a rather vulgar-looking blonde woman. "Not tonight," I was told. "Meet me at the corner of Jerozolimskie and Marszałkowska tomorrow at noon."

We met the next day, took the same route and were soon in the countryside. It was autumn and still rather mild for Poland, but there was a chill and the cottage had no central heating. My eager friend made some tea "to warm us up," and we were soon lying against one another on a mattress on the floor.

The encounter did not develop into instant bliss, but it did encourage me. With Joe I discovered new gay nightspots: the Alhambra, a seedy café with a Moorish interior; the small and intimate bar at the Ambassador restaurant (next door to the Mongolian embassy); a stand-up coffee bar on Nowy Świat; street cruising in the downtown core itself. We eyed other men who returned our glances at the Teatr Wielki (the Grand Theatre, Warsaw's opera house) and at the Philharmonic.

We also met other gay people from Canada and the US — Donald, a professor from San Francisco, and Steve, a student from Winnipeg studying at the Warsaw Conservatory. Steve, adopted and raised in a Polish-Canadian family, gave the most remarkable parties I have ever attended. After spending one evening at the Ambassador's bar in his company, I found everyone in the place leaving with us. One of the Poles turned out to have the key to an empty apartment, again out in the suburbs. No taxi would take all of us, so we commandeered a night bus and bribed the driver to

take us directly there! This time there was central heating, and inhibitions were soon drowned by a few bottles of vodka thoughtfully stored away by our absent host.

SINCE 1948

homosexuality has been legal in Poland from the age of 15, but there are no publicly homosexual organizations. Poland has a gay history waiting to be unearthed. The interwar Zakopane circle of intellectuals counted among its ranks the gay (but closeted) writer Jarosław Iwaszkiewicz, as well as his slightly more public childhood friend, the composer Karol Szymanowski. Of course, none of the biographies published in Poland mention their homosexuality. Certainly, it would be difficult to demonstrate any gay element in Szymanowski's music. Iwaszkiewicz's works show a certain distancing which would be familiar to readers of E M Forster. In *Panny z Wilka* (*The Young Ladies from Wilka*), for example, the young male protagonist has distinct difficulty in relating to the young women on a neighbouring estate.

Moreover, numerous members of the Polish intelligentsia are gay. One member of *Znak*, the liberal Catholic faction permitted a token number of seats in the *Sejm* (Poland's parliament), insisted on being buried in the same grave as his lover. The recently deceased Jerzy Andrzejewski, who was not "out" publicly, did finally introduce homosexuality into his last novel, *Miazga* (*Pulp*). *Polityka*, Poland's most important weekly newspaper, condemned the work as a moral scandal, but devoted an entire page to it — attention guaranteed to stir interest. Even the censored edition of 20,000 copies sold out immediately. (The uncensored version was published by an emigré press in London.) When I asked a professor of English literature at Jagiellonian University in Cracow about homosexuality in Polish literature, he insisted the theme was unknown to Polish writers!

No one seems out except the *premier danseur* of the Warsaw Ballet, Stanisław Szymański, whose effeminacy was simultaneously a scandal and a delight for Warsaw's gay community. His example reinforced the notion of many straight Polish friends that gay life was only for the artsy and the intellectual craving something beyond "normal" experience.

Yet there is a gay community in Poland. The police might verbally harass gays on the street and intimidate them in the pissiors; the UB (secret police) might blackmail certain figures into political silence — but gays in every major Polish city do carry out active lives within private social circles which are exclusively homosexual. Still, there are no large and vocal pressure groups battling for public acceptance. With no organizations, nor even public demonstrations of their numbers, most Polish homosexuals would be content to be left alone, rather like people in the gay world of the 1950s in North America. It's not easy for foreigners to break into the gay social circles which do exist: foreigners are followed by the police; foreigners have their telephones tapped; foreigners are trouble for anyone who has much to do with them without official sanction.

During my stay in Poland, it was quite possible to make contact with Polish gays, of course, but it was quite impossible to have a Polish lover. Vast differences in income posed too great a temptation for most Poles to resist. Almost any relationship between a Westerner and a Pole led to requests for gifts of items unavailable without hard (convertible) currency or contacts abroad. Often a direct request for dollars would be made. From the Poles' point of view, Westerners were rich, and any request could be made without any sense of guilt. The Westerner usually ended up feeling used, and a refused request often terminated a relationship.

Of course, with access to dollars one could live well in Poland. For me, a moderate Canadian scholarship payable in dollars translated into a middle-class standard of living, and contacts with Western embassies meant access to the diplomatic mail and

often use of special stores reserved for diplomats. Although the Westerner and his Polish friend might be in the same city, they lived in separate worlds. Friendships were therefore difficult to maintain, and Western gays seemed to rely on one another for friendship, if not sex.

Eventually I did meet someone with whom I should have liked to carry on a lengthy, torrid affair. I first saw Kazik (short for Kazimierz — Casimir in English) in the Alhambra, sipping a Turkish coffee and staring at everything in sight. I noticed him — short, dark, hairy, with a handlebar moustache — sighed, and gave up hope. I paid my bill, left the café and cruised around Plac Trzech Krzyży for a quarter of an hour. On my third turn around the square, I saw him again, coming towards me. I smiled, and when he asked for a light I told him I had none on me — but, still smiling, I informed him that there were some at my room. We were soon on our way. After that initial meeting I gave him my telephone number and we met once more. He was cagey about a third meeting and I left it to fate. But fate is unreliable: I never heard from him again, though I did once catch sight of him in the queue for the N° 100 bus on ul. Boya-Zeleńskiego.

Kazik worked in broadcasting, the most carefully watched and highly censored medium in Poland. Of course, everything from postage stamps to private correspondence is censored, but in varying degrees. Anything having wide circulation — broadcasting, popular magazines or newspapers — is severely censored. Scholarly books appearing in editions of 500 copies or scholarly journals with a readership limited to specialists are unlikely to be interfered with much. Most correspondence entering or leaving the country seems to be read, although seldom stopped, and domestic mail seems to be sampled randomly unless a particular individual is under strict observation, usually for political reasons. The Communist regime employs an army of censors — at relatively high pay in order to keep them on what soon develops into a boring task.

Despite the harassment and the willingness to use society's disapproval of gays in order to blackmail them, the Communist Party (or, to be precise, the Polish United Workers' Party) is not the main instrument of the oppression of homosexuals in Poland. In fact, it was the Party which legalized homosexual activity in 1948. (There are also many gay people in the Party, although any publicity would have led to their expulsion. Joe and I actually picked up two students from the Communist Party Academy the evening before a May Day celebration.) The Communists may be willing to take advantage of social mores, but they do not shape them. Rather, it is the Roman Catholic Church which moulds popular opinion.

THE CHURCH

in Poland is among the most conservative in the world. (At the second Vatican Council, the Polish Bishops usually sided with their colleagues from Sicily.) Anyone following the moral polemics of John Paul II will understand this point only too well. Occasionally the Party will throw a challenge at the Church. The 1948 legalization of homosexuality could be seen in that light. The Party's permission to publish James Joyce's *Ulysses* also stirred up the Church hierarchy; sermons denouncing the novel as pornography were heard in every parish.

Since I am not a Roman Catholic, I had little direct experience with the Polish Church. I should add, however, that the small Protestant churches in Poland are every bit as conservative in their moral doctrines as the Catholic hierarchy.

Yet I knew a gay church organist who confided that in his own estimate at least one third of the Polish clergy was homosexual. A Polish-American priest I met in Warsaw confirmed that figure from his own experience.

Obviously, no precise estimate of homosexuals in the Polish Church is possible.

One must remember, however, that becoming a priest is one of the few socially acceptable methods of remaining single. Few families were satisfied with their children until they were safely married off. I met a number of gay people who had been pressured by their families into marriage only to realize that this particular form of psychological torture was not for them. Divorce, however, is socially acceptable; if the gay partner in a divorce were lucky, he'd get to keep the apartment — and he would then end up the centre of his own gay social group!

The Church's moral sway is greatest in the countryside, of course. There the priest is likely to be the wealthiest man in the village. Often he is the only person with his own Polski Fiat. Gay life in the rural areas is at least as difficult in Poland as it is in the West. If they're to have any part of a gay lifestyle, homosexuals escape to the cities. The move from country to city, however, is not easy in Poland, where residence permits are tied to place of work. Moving to Warsaw is officially discouraged because the housing shortage is the worst there. Still Warsaw remains the mecca for all Polish gays.

I met one such gay man in Warsaw who came from a small village. Henryk was from Silesia and came to Warsaw for short stays a few times a year. He was certain he would eventually marry, because that's what "normal" men did. Even gay people used the word *normalny* — normal — for "straight."

I believe that contact with North American and Western European homosexuals is having an impact on Polish gay life. Two of Joe's experiences are worth relating.

Late at night, the doorman at the Ambassador was given to keeping people out unless they offered him a tip. Joe arrived one night in a rather sodden state and the doorman would not let him in. Joe, never especially temperate, put his foot through the glass door. The police were summoned, but Joe was far from contrite. In his broken Polish, he shocked the officers by telling them that he was a homosexual, that the bar was listed in international gay guidebooks and that he had been denied entry! Whether as a

result of the policemen's amusement or his foreign passport, Joe got off lightly. He paid for the door, and the doorman never again refused to let him in. The idea that one had entry to a public bar by right seemed quite bold to most Polish gays, and Joe's audacity in actually telling policemen he was gay seemed mad. Nonetheless, it created the example of a publicly gay man in the minds of some people in the Warsaw gay community.

On another occasion, Joe picked up a man on the street, took him home, drank himself into unconsciousness and was robbed of his *koziuk* (an expensive sheepskin coat). This kind of thievery often occurred in the gay community with impunity, since no homosexual wished to expose himself. Joe asked my advice, and together we went to the nearest police station, in the Old City, where the police were quite sympathetic but, as it proved, also ineffectual. However, cruising one night on Jerozolimskie Street, Joe and Steve spotted the thief, presumably looking for another victim. They ran after him, caught him and summoned the police. The trial that followed a few months later was the talk of the Warsaw gay community. The police, prosecutor, defending attorney and judge all must have known why Joe had invited the man back to his apartment. Since homosexuality is legal, no mention of it occurred at the trial, where I stood as a character witness. The accused was judged guilty and given a light jail sentence. I think this case must have been among the few in which a thief posing as a hustler was caught and tried. That made an impact on the gay community in Warsaw, and must have given courage to anyone else who found himself in Joe's predicament.

IN MAY 1981

I returned to Warsaw for a two-week visit in the course of a business trip to Europe. I could find none of the familiar faces. The economy had collapsed; demonstrations

and strikes were a daily occurrence. The café on Plac Trzech Krzyży was under a new manager who did not encourage an ambience favourable to gays. The pissoir was still active, however, and I picked up Andrzej, a student from the Warsaw Polytechnic. Five years earlier, when I first picked up Kazik, we had talked about the party and its leaders. In 1981, when I picked up Andrzej, we talked about the Church and its new Polish Pope.

The next morning Andrzej exclaimed at one point that he would not mind going to hell. I asked him why he would make such a remark. "Because I will be there with people like you," he said. Perhaps this was meant to be charming, but it did not have that effect on me. I screamed that there was no hell, that the Church used this threat as a method of control, that homosexuals had to develop their own, separate consciousness (*świadomość*) and create their own world where there would be no hell.

Andrzej was left momentarily speechless. A "gay consciousness"? Unheard of in his experience. But he remained affectionate and we parted on good terms.

John Paul II, the Polish Pope, has had a tremendous effect in Poland, particularly among youth, who see him as a counterweight to the Party. It is the Roman Catholic Church, its Pope and its theology which has made the idea of gay consciousness so alien and seemingly impossible in Poland. The Solidarity movement was concerned with political and social issues, but had no time to develop any position on homosexuality before the coup d'état of December 1981. Now the Roman Catholic Church is seen as Poland's only salvation from the Communists.

Between the Party's shoddy hypocrisy and the Church's smug self-righteousness, it seems that any hope of a gay social consciousness or a gay political movement in Poland will be crushed. Yet while Polish gays are unlikely to make political and social advances like those seen in the West since Stonewall, homosexuality will remain a part of Poland's social fabric.

And who will see to that? Well, Andrzej, Marek, Kazik, Zbyszek.... □

"John Paul II, the Polish Pope, has had a tremendous effect, particularly among youth. It is the Roman Catholic Church, its Pope and its theology which has made the idea of gay consciousness so alien and seemingly impossible in Poland."



The Pope in Cracow

Like most people, I'm convinced that there are two pornographies. However, by this I don't mean porncrime and goodporn (or "erotica," as the latter is sometimes called), male or female, gay or straight. I mean the pornography that "degrades," as opposed to the pornography that "is degrading." The distinction may seem obscure, but there is still a distinction to be made. The problem is that getting at it means tackling the word "degradation" itself, and that's about as vague a verbal smokescreen as one is likely to encounter anywhere these days. "Degradation" *does* mean different things to different people, but the differences have become increasingly obscured as the current porn debate continues.

Right now, it would be useful to clear the air a bit. It was not long ago that the Fraser Committee on pornography and prostitution blew through this country like a tempest, calling upon all manner of movements against pornography — feminist and right-wing — to generate as many political flames as possible during the course of its passage. For many people a sort of lingering haze has resulted, in which it almost seems as if feminist thinkers like Andrea Dworkin are walking the same corridors and haunting the same conference halls as right-wing thinkers like US Surgeon-General Everett Koop. The feminist anti-porn movement, however distinct it may be from right-wing groups with similar short-term objectives, has become somewhat blurred in the public mind with those groups.

The nature and extent of this conflation was made clear to me by a recent editorial in an Ontario student newspaper. The unnamed editor, obviously a man, argued that gay porn, like straight porn, was harmful to "the moral fibre of society" and "degraded men" just as straight porn degraded women. Now, "the moral fibre of society," like "degenerate races," is a phrase that instantly identifies the politics of its user. It's the signature-motif of conservative social-cohesion theory, traditionally sounded on the editorial trumpet before a public campaign against prostitutes or some other sex-minority is about to begin. In this particular editorial, though, the "Moral Rag" was being played as a prelude to an anti-porn anthem of distinctly feminist origin. Of course, this was not an isolated occurrence; many other writers across North America have been doing the same thing lately, although usually in subtler ways. The question is: why?

Perhaps, it's because few people have bothered to try and put their finger on the difference between right-wing porncrime and feminist porncrime. In this, as in so many other things, the key concept is one that is unfashionable and therefore often ignored. I'm referring to the concept of control — social control and personal self-control.

In much of current feminist thought, pornography is looked upon as a symptom of *excessive* control by patriarchal males, the pictorial representation of some of the favourite myths of a system which is run by men and which keeps women in subjection. Although sexual in nature, pornography seems related to non-sexual things like low wages and poor jobs. As Susan Brownmiller puts it: "(In pornography) we and our bodies are being stripped... to bolster that 'masculine esteem' which gets its... sense of power from viewing females as... playthings, adult toys, dehumanized objects to be used, abused, broken, and discarded." This is the porn that "degrades women": it's part of an outside force that attempts to break their strength.

Does "degradation" mean the same thing to Andrea Dworkin as it does to Phyllis Schlafly?
Richard Summerbell on "the two pornographies"

FEMINIST VS RIGHT-WING

PORN CRIME



DWORKIN

SCHLAFLY

Feminist theories on pornography can have their drawbacks. For one thing, some of them completely misrepresent the role of control differential in non-abusive sex, including most S/M. On the other hand, some of them contain sophisticated, carefully worked ideas on what sexual depiction means, and how it may or may not influence people. For my own part, I've always felt that the fundamental assertion which most analyses are based on is perfectly accurate. Most hetero-porn stereotypes women as uncontrollable beings. It makes them look willfully passive, sometimes even to the point of being self-damaging; it caricatures and diminishes them. The cruel consequences of this stereotyping process — including violence against women — have to be dealt with.

To conservatives, porn represents a completely unrelated set of problems. That "moral fibre" which is so important is partly a personal characteristic, an inner strength, but mostly it consists of "the ties that bind" the people within a society together. Porn, like prostitution and homosexuality, weakens those ties by turning people's sexual interests away from social benefit (babies and self-control for its own sake) and towards self-indulgence and self-gratification. In other words, porn contains a threat of *insufficient* control, not of excessive control. This is the porn that "is degrading," the passive form of pornographic menace. It causes people to break down from within as if they were diseased, and it rots out the mortar joining the bricks of the social structure. Porn seems a form of degradation which is insidious and "filthy" in nature: quite unlike the active, grinding, nasty sort of degradation envisioned by

feminists. The terminology used by both anti-porn movements may be eerily similar at times, but the imagery associated with it is usually quite different. The "two pornographies" I've referred to are actually two unique ways of conceptualizing what pornography does.

It obviously means something, though, that both movements tend to use similar terms to describe the ill-effects of porn. That some strains of feminist analysis are so easy to mistake for conservative dogma seems astonishing, especially considering the feminist herstorical tradition of caution with language. The fuzziness of anti-porn terminology suggests that outside observers aren't the only people who haven't resolved the differences between feminist and conservative views on porn. This confusion has worked its way into the hearts of at least a few members of both anti-porn movements.

The subcurrent of confusion within the feminist movement can be traced to the very genesis of the feminist attack on porn — Susan Brownmiller's 1975 book, *Against Our Will: Men, Women and Rape*. Here, Brownmiller cited studies showing that more women than men were offended by porn, and explained these findings as being the result of an inchoate feminism in the offended women. Women were not "more conservative by nature" than men, Brownmiller stated; rather, they possessed a "gut knowledge" that porn was tool of male ridicule and anti-female social manipulation. What Brownmiller didn't appear to realize, though, was that such a gut knowledge wasn't necessarily a near-feminist intuition. Instead, it might simply be a perception of danger or disadvantage — one that could be rationalized in at least two

ways. One was the feminist way, where the male desire to dominate represented the ultimate source of danger. The other was the conservative way, where individual men losing control, being subverted by sexual impulses, was the root of all evil. (To be fair, Brownmiller was familiar with this latter idea, but she thought of it as an outmoded male fiction, not as something with built-in psychological appeal to women and men alike). Thus, any woman wishing to fight back against rape or its equivalent could attack male power. Yet, on the other hand, she could just as easily choose the tactic of attacking sex — whichever forms of sex seemed likely to incite men to lose their self-control.

When sexual inhibition becomes the main line of defense against sexual violence, it becomes strictly logical that public sexual openness, sexual pictures and the expression of "kinky" sexualities are the real villains. They generate a sort of static charge that may release itself, or must inevitably release itself, as the "spark" of rape or molestation. The blatant, the pornographic and the deviant are enemies of the public peace.

That this way of seeing things is true conservatism, and not just primitive, gut-level feminism, is a difficulty that Brownmiller's analysis glosses right over. Some modern feminists seem to have overlooked the distinction as well — even though none of them, you can be sure, accepts right-wing theories literally. This strategic tolerance for the views of other women is understandable, but the conservative strategy of restricting sexual thought in order to gain sexual self-control is one that has real problems, however seriously it may be intended as a remedy for sexual violence. To start with, it reiterates the ancient conservative belief that self-control and conformity are essentially the same thing. It also reinforces many other conservative views, including those which compare men who "can't control their sex drives" to those who "can't control their women." This is why a sort of altruistic outreach to "right-wing women," a sense that conservative women are merely feminists in mask, has wreaked such havoc with the clarity of some feminists' views on porn. The desire to find common ground has inevitably resulted in some distortion of both sets of ideas. From this distortion have emerged words like "degradation" and facile concepts like the puerility of male sexual fantasy ("Pornography is a tool to keep men *immature* — distracted from private and public responsibilities," writes Nery Blown in a recent letter to *Macleans*). Such things have served as a sort of treaty between the two anti-porn movements.

It's always easier to criticize weakness than strength, even when strength is abused. Many people in our society instinctively feel that if something has gone wrong, there must be a weakness somewhere that's to blame for the problem. No doubt, therefore, many conservatives have simply seen the feminist anti-porn movement as a renewed attack on sexual laxity, a call to protect women from men who "use" the pictorial drug and then run amok. Also, no doubt, a minority of feminists have found it easy to make that subtle shift in perspective that sees the rapist as a man unhinged from control, not as a man exercising a virulent form of excessive control. As soon as that shift takes place, the two pornographies become one, and the finger of guilt points directly at sexuality — and in this society, that means at you and me.

Things may be confusing these days, but let there be no confusion about this: keeping "the two pornographies" separate is vital to our collective health. □



Gay men try them on for size

"I don't know how to use these things. I've never tried a rubber in my life, and it shows. I can't even put one on."

The frustrated man was one of seven asked by the AIDS Committee of Toronto to try using condoms and to say how they worked. Many gay men have never tried them before, including all of the testers. It was a new experience for them and some were more successful than others.

Nobody knows for sure that a condom is going to prevent AIDS, but the chances are fairly good. We do know they are tested by various means, including filling samples with water or air to see if they leak. And we know that water and air molecules are about a thousand times smaller than, say, a herpes virus, so it's unlikely that such a virus will pass through. Until we definitely find out what causes AIDS, we can say that condoms probably help prevent it and all sorts of other sexually transmitted diseases, like gonorrhea, syphilis, and hepatitis.

But thinking that the use of a condom might be a good idea and actually using one are two different matters. That's what the testers found out at every step of the way, from buying them to getting them on.

First, your corner drugstore. When you get there, you'll find a lot of different packages featuring soft-focus photos of heterosexual couples. That's

not much help, but neither is much of the information printed on the boxes. Lubricated? Non-lubricated? Sensi-shape, reservoir tip, lambskin membrane? What's the difference?

The first thing to remember is that you're a gay man. These things weren't made for you; you're using someone else's toy. Don't avoid a package simply because it looks more heterosexual. In fact, one of the most neutral-looking boxes, containing the lambskin-membrane Fourex Quatr-X, fared the worst in both the AIDS Committee tests and in tests conducted in 1982 by *Canadian Consumer*, which ranked the nine other common brands tested, all made of rubber latex, "acceptable."

One AIDS Committee tester had a lot of trouble buying his condoms. "I've been out of the closet for years, and I don't have any problems dealing with sexual matters," he said, "but I just couldn't buy them. It all seemed so silly somehow, so heterosexual."

The only advice for this situation is to get over it. Who cares that you're buying these things? Drugstore staff sell enough condoms in a week that they're not going to be phased one bit by your purchase. Force yourself to ask a clerk where the condoms are; once you've done that, spend as much time as you want looking them over and making up your mind.

The next thing to do is to go home and try them out. On yourself. Alone. Condoms do take some getting used to, and you can't expect them to work if you're testing them out for the first time during a sexual encounter. Even trying them alone, some testers had problems getting used to their new toys. Unfortunately, they don't come with instructions.

"First, I unrolled one and then tried to put it on," said Bill. "Big mistake. Then I figured out that you're supposed to place it on the end of your penis and then unroll it. But the second time, I got the nipple backwards and it didn't go on. Finally, I figured out that you're supposed to place it on the end of the cock, with the nipple sticking out, and then roll it on."

And it worked, but not very well. Bill found this particular condom too baggy — it bunched up and moved around a lot. This was, in fact, the most common problem. Most of our test group found they preferred the Ramses Snug-Fit brand (different from the Ramses regular brand). Except for not recommending the above-mentioned Fourex Quatr-X, however, nobody can tell you which one would work best for you. Some testers, for example, preferred the ribbed variety, while others thought a condom should be as unobtrusive as possible. You have to be the judge.

Other problems reported? Some said they didn't like the smell of the latex condoms, but more than half didn't mind. One person unrolled a condom too far and got a pubic hair caught in it. "It was a very sharp pain," he said, "so I was more careful the next time."

All of them found the lubrication to be insufficient, so they had to use their own. A very important point: only use water-soluble lubricants, like K-Y; petroleum-based products weaken condoms made of latex.

Then there's sexual stimulation. Almost all the testers loved rolling rubbers onto partners and found this sort of playing around quite fun. Some also like them for oral sex, but some who didn't try that said they wouldn't want to, and to reduce the risk of AIDS would simply avoid swallowing cum.

As for anal sex, the type of activity

you'd most likely want to use them for, the results varied. Those who were getting fucked didn't seem to mind at all. For those doing the fucking, it is a fact that condoms reduce sensation somewhat. Some testers just couldn't reach orgasm, but that was probably due to the fact that it was their first time using a condom, and they hadn't tried one beforehand during solitary masturbation.

In a recent "Advisor" column in *The Advocate*, Pat Califia responded to a gay man who wrote that "my spirit is willing, but my flesh is weak." He tried using a condom for the first time with a trick, but couldn't maintain an erection.

Califia wrote: "Wear a rubber the next time you are jacking off. Don't try to come in it — in fact, the first few times you try this, take it off before you come. It might also help to read some porn that includes men using rubbers."

"When you can successfully masturbate while wearing a condom, try wearing one at least part of the time you are with a partner. Remember, it takes time to change any sexual pattern, so if you have problems keeping an erection, take the performance pressure off. Either revert to masturbation, or just remove the rubber until your erection returns. It might be sexy if your partner was wearing one as well and did some mutual exhibition and j/o with you."

"Eventually, the rubber won't bother you... so keep trying — just don't expect instant perfection."

The last hurdle is introducing them during sex. At some point, you're going to have to say that you want to use a condom, and it's not unlikely that your partner hasn't tried one before. You'll have to figure out what sounds more convincing coming from your own mouth, but maybe you could try a variation on the following: "I just want to try one, that's all. They're kind of fun, and they certainly can't hurt."

Be prepared to answer some silly questions. "What kind of disease do you have?" Say the truth in a straightforward manner: "None."

As one of our testers said, "Since it seems more likely that the person getting fucked is at more risk of getting AIDS than the person doing the fucking, the guy getting fucked has the right to say, 'Hey look, if you want to fuck me, you're going to have to wear this.'"

There are more diplomatic ways of saying it, of course, and if your partner still balks, you could try engaging in mutual masturbation instead.

And if everything's right, then lust will win out. □

Kevin Orr is a staff member of the AIDS Committee of Toronto. This article originally appeared in a slightly different form in the Committee's newsletter.

For more information, write the AIDS Committee of Toronto, Box 55, Stn F, Toronto, ON M4Y 2L4, or call (416) 926-1626.

BY KEVIN ORR

"The first thing you have to remember is that these things weren't made for you. You're using somebody else's toy."

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TRIBAL RITES

MICHELE BELLING

Sex roles revisited

During a recent literary conversation with a feminist acquaintance, I happened to mention that I personally identify with much of Jack Kerouac's writing, whereupon I was promptly accused of being "male-identified." I tried arguing that, since I'd read the books when I was already a more or less fully-formed adult, Kerouac merely expressed in print many of my own feelings and ideas, but this made no impression on her. Our main problem, I think, was in the way we defined "identify." My definition was: to have something in common with another person. My acquaintance defined it as consciously or unconsciously modelling oneself after someone. I have a funny feeling she was insulting me. But I'll get to that.

Why, and since when, is it wrong for a woman to identify, in any sense of the word, with a man? We are all human; surely there must be some connecting link transcending gender. Feminism, as I learned it, is all about overcoming assigned gender characteristics. Sex-role stereotyping is the basis of inequality between men and women — it reinforces our differences and keeps us in our place. Only by shattering socially conditioned sex-roles can we achieve freedom and equality. This means more than simply having jobs traditionally held by men. Sex-role conditioning goes very deep, down to the way we view ourselves and the kinds of behaviour and attitudes we allow ourselves.

For a while, this was clear among feminists. Then there began a trend of investigating the differences between men and women, sometimes in an effort to prove that so-called feminine qualities were as good as, even superior to, masculine traits. In other cases it was an attempt to overcome socially imposed lesbian stereotypes. That's one of the motivations behind lesbian separatism: since we live in a male-dominated society, we must isolate ourselves from men in order to discover who we are. Unfortunately, many feminists have ended up re-establishing and advocating sex-role stereotypes.

Probably the best example is the stereotype that women are "nurturing." Aside from its dictionary definition, nurturing is used as a blanket term covering everything from listening sympathetically to cooking well. Among its drawbacks is the implication that women should not be too self-absorbed, demanding or abrasive. That is, it does exactly what it was meant to do when our fathers assigned it to us as a gender characteristic. Another danger is that it works as a defence mechanism: since everyone knows women are nurturing, that must mean we're never cruel, even when we seem to be.

Out of this reconstituted sex-role stereotyping comes the widespread use of "woman-identified" and "male-identified." Originally, a "woman-identified woman" meant one who gives her energies primarily to women. It was a well-intentioned concept. But as words will, it and its counterpart have crystallized into euphemisms for the old standards. Woman-identified now equals "feminine." Male-identified equals "masculine."

Any woman can make another woman feel inadequate by accusing her of being "like a man." It's our version of psychological castration. Or, to be precise, spaying. Somehow, she just doesn't measure up to real womanhood. When a straight woman says it, she means "you're pathetic." From a lesbian, it means "you're repulsive." When we hear it from a straight woman, we can always chalk it up to homophobia. But

"Any woman can make another woman feel inadequate by accusing her of 'being like a man.' It's our version of psychological castration. Or, to be precise, spaying. Somehow, she just doesn't measure up to real womanhood."

when a lesbian says it, how can we console ourselves?

To further complicate matters, "woman-identified" and "male-identified" are often confused with right and wrong — that is, with ethics. Sometimes there is a conflict between taking on behaviour, even jobs, reserved for men and making ethical and political choices. But until sex-role barriers and expectations disappear, labelling behaviour by gender remains essentially sexist.

Violence is a good example. It's not male-identified to punch your lover in the face because she forgot to do the laundry. It's unethical. It's only male-identified insofar as it represents a type of behaviour traditionally taught to men. A woman who pulls that punch because she's afraid of being masculine is not a free woman. A woman who lets the punch land because she wants to be masculine is not free either. If she lands the punch because she's never punched anyone and wants to know what it feels like to express her anger that way, she might be on the road to freedom, though she's chosen the long and hard route. Only when she decides, by herself, that she doesn't need to cause her lover pain will she be free.

Lesbians do frequently use "male-identified" as an epithet and an insult, a reaction to behaviour they dislike or disagree with or can't understand. For those of us who were tomboys in childhood and were constantly reprimanded by parents and peers for being mannish and unladylike, it's especially irksome to hear those judgments from lesbians. It's really not much different from saying "you're too butch for me." But because it's been raised from a question of personal taste onto the level of politics, it's much more divisive.

I don't think we can be truly women-identified until we give each other the chance to express ourselves honestly. Whether behaviour is learned or inherent, right or wrong, is up to each individual to discern. The goal is not to be more of a "man" or more of a "woman," but to be a more complete and better human being. □

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First, congratulations to Margaret Cruikshank for editing such a diverse collection and to Grey Fox for publishing it. I was going to add "and of such excellent standard" after "diverse collection," but I and my kind are warned in Cruikshank's Introduction to be careful about passing literary judgment on fellow lesbians writers:

If at times in the 1980s the ideal of sisterhood has seemed tarnished, as we recognize that we have sometimes turned our harshest anger on each other, trounced women writers mercilessly in book reviews.... we have kept *visions* of women bonding....

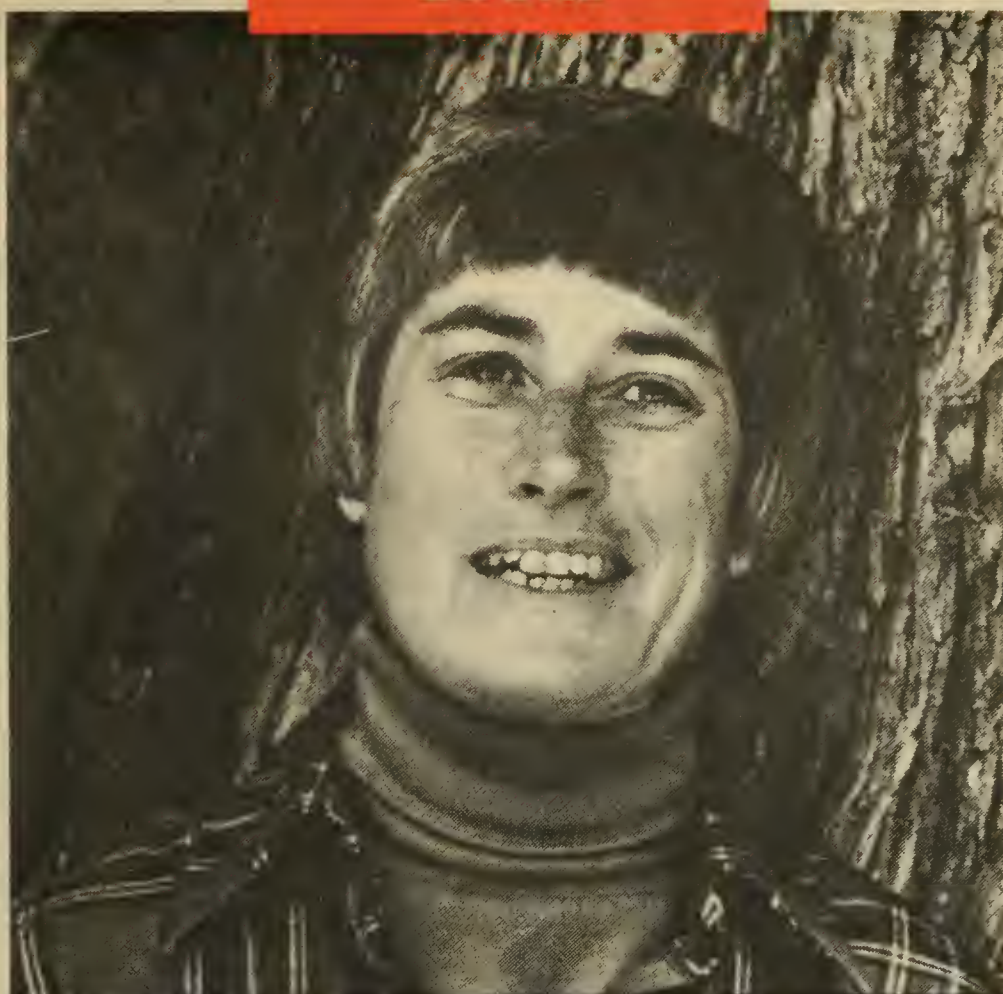
She has a point. We're not yet so almighty that we can afford to do each other in with pens mightier than swords. So as I haven't space here anyway to mention everything in this anthology, I'll use what there is to praise, not blame.

Nevertheless, Cruikshank's implicit plea is not, I think, a mere emotional play on one's solidarity. It throws up that major question faced by most lesbians writers; that is, the extent to which "lesbian" is a mere adjective, or — in other words — the extent to which our literature, our imaging of ourselves and our lives, is just one among many competing subcategories of what is generally understood by "literature." If lesbian work constitutes a subculture, appended to and dependent upon the majority culture, then the same standards of taste, of excellence and so on must be applied to our work as to that of the dominant tradition. Those standards, we've been taught, are "objective," meaning, good writing will be good of itself, and whether the author and/or subject matter are lesbian will be of little importance.

That I don't believe. Our culture is primarily ours, a cloth worked with the tough fibres of our lived experience. The many voices who speak from the poems and pieces of this collection speak first to other lesbians. What non-lesbians may make of these poems and pieces is up to them. They have the privilege of on-looking, so to speak; and if they wish to exercise "objective" judgments about who of these women is a "proper" writer (as distinct from who is a "lesbian writer"), so they may. That's their way of reading (and living, I think).

Next I want to tell you to go and buy and read this book (don't just borrow it; lesbian publishing has a hard enough time as it is). The poems range across a wide variety of tone and address. There's humour (Martha Courtot's "The Lesbian Bears," Doris Davenport's "i have found" and Judy Schavrien's "Intolerance"); there's polemic (Marilyn Hacker's "Graffiti from the Gare Saint-Manqué," Karen Brodine's "They Outlawed Touch," Doris Davenport's "to the 'majority' from a 'minority,'" Sheila Shook's "Geography Lesson," Janine Canan's two fables). And there's lyricism that celebrates not only our love for one another, but also our lovemaking (Karen Brodine's "Irons in the Fire," M S Andrews's "How My Love for Her is Like a Fugue" and "Coming Into My Own," Ida VSW Red's "touch dancing," Pamela Gray's "After repeated attempts," Audrey Ewart's "A Vessel To Continue the Line" and "Beneath My Hands," the monologues of Pat Kuras, Susan Yarbrough's grief for her "Nan").

New Lesbian Writing. An Anthology edited by Margaret Cruikshank, Grey Fox Press (Box 31190, San Francisco, CA 94131), \$7.95 (US).



Margaret Cruickshank puts together a diverse collection of writers finding "the best words in the best order"

port's "i have found" and Judy Schavrien's "Intolerance"); there's polemic (Marilyn Hacker's "Graffiti from the Gare Saint-Manqué," Karen Brodine's "They Outlawed Touch," Doris Davenport's "to the 'majority' from a 'minority,'" Sheila Shook's "Geography Lesson," Janine Canan's two fables). And there's lyricism that celebrates not only our love for one another, but also our lovemaking (Karen Brodine's "Irons in the Fire," M S Andrews's "How My Love for Her is Like a Fugue" and "Coming Into My Own," Ida VSW Red's "touch dancing," Pamela Gray's "After repeated attempts," Audrey Ewart's "A Vessel To Continue the Line" and "Beneath My Hands," the monologues of Pat Kuras, Susan Yarbrough's grief for her "Nan").

Jacqueline Lapidus's long poem "Paraibana" combines narrative and imagistic skills to explore what happens when one of a lesbian pair desires one of another lesbian pair: a common enough subject, perhaps, but dealt with uncommonly well. The richness of the poem inheres as much in the poet's qualities of compassion, enthusiasm and rightful

pride as in her ability to find "the best words in the best order."

For me, Suniti Namjoshi's fables are specially wonderful, having great authority and distinction of tone: tone in which wit and wisdom together inform tales told with the sharp eye of a storyteller and the precise diction of a poet. I'm so persuaded of the uniqueness of this tone that if I were faced with an unsigned piece of hers I hadn't read, I'd know she'd written it.

I've dwelt on the poems because I admire the selection so much and am proud we have such voices to tell it how it is. But the prose, too, moves from interesting to wonderful. I thought Linda-Jean Brown's "jazz dancin wif mama" one of the most vividly presented short narratives I've read. And Jane Rule's "Lesbian and Writer: Making the Real Visible" has that ring of honesty that she's renowned for:

I don't write Harry and Anna stories to cater to *Chatelaine's* heterosexual readers, though I like the cheques well enough when they come in. (No one could eat writing for *Christopher Street*, and I still give most of my short fiction away.)

Elsa Gidlow's "Casting a Net" gives me ample reason to reflect upon my good fortune, revealing as it does what it was like to be lesbian and isolated before the beginnings of the lesbian milieu we're now used to. And Barbara Deming at Mycenae isn't just a good piece of travel writing (though it is that too), but is part of an account of a journey in which the traveller's lesbian consciousness knows how to be wary, as well as sensitive.

I take issue with Margaret Cruikshank for including stories by Renée Vivien (1877-1909) and Henry Handel Richardson (1870-1946) in a volume titled *New Lesbian Writing*. I'm not convinced by her explanation that these are newly issued or never-before-published in the US. If new really means new, then it can't mean old as well. Surely a newly-discovered Bach fugue wouldn't appear in an anthology of new music?

Still, for anyone interested by Henry Handel Richardson's story, there is more in both her short and longer fiction of a similar "lesbian sensibility." But don't we have to be careful about including women writers like Richardson who have lived determinedly heterosexual lives? That has as much influence on their writing and aspirations as our determinedly lesbian identities have on ours.

Finally, I offer a perspective from across the water. Cruikshank's Introduction makes me wonder whether lesbian life is rather different here on the European side of the Atlantic. (I doubt it, I'm bound to say.) I'm not convinced that Knopf's publishing of Jill Johnston's *Mother Bound* — together with other literary events Cruikshank cites — indicates that "the subject itself has a legitimacy that would have been hard to foresee ten years ago." (I confess I don't want legitimacy, anyway, before we've achieved change.) It seems more likely that some publishers, having realized that lesbians may be a target audience, see no good commercial reason why they should not go after us. The publication of new lesbian work, is, after all, still less than one percent of the whole. Similarly, I don't think we're as ready to laugh as Cruikshank says we are, at the end of D H Lawrence's story *The Fox*. The sheer energy of its desire to annihilate us still makes me, for one, tremble; and I've seen with my own eyes an enactment of the particular psychopathology it presents.

I might be wrong about how marginal our position is. I hope so. In any case, do buy this book and read it. You'll feel great when you have.

Gill Hanscombe □

Gill Hanscombe's novel, *Between Friends*, was published in 1982. Her most recent book, co-authored with Andrew Lumsden, is *Title Fight: The Battle for Gay News*.

MARTHA COURTOT

DORIS DAVENPORT

SUNITI NAMJOSHI

ELSA GIDLOW

JUDY SHAVRIEN



Treading a narrow path — or a straight one

The Name of the Rose by Umberto Eco. Warner Books, \$4.95. **Medieval Latin Poems of Male Love and Friendship.** Selected and translated by Thomas Stehling. Garland Publishing (136 Madison Ave, New York, NY 10016), \$31 US.

The coffee klatsch in the student common room of the Pontifical Institute of Medieval Studies is not often on the cutting edge of current tastes in fiction. I therefore recall with some satisfaction that we managed last year to beat the general stampede to Umberto Eco's *The Name of the Rose*.

My wonder continues that that remarkable book has proven so immensely popular, crammed as it is with learned references and involved disquisitions into fourteenth-century history, not to mention Eco's obliquely presented preoccupation with some of the trendier modern theories of literary criticism. *The Name of the Rose's* vast success surely stems from the number of levels on which one can read it. You may have only a limited command of the half-dozen or so medieval languages, snatches of which appear throughout the book, or perhaps you've forgotten the details of the Franciscans' internecine struggles in the papal court at Avignon; the novel is still hellishly good as a gothic thriller and whodunit.

Not least among its incidental interests is its very convincing suggestion of what the lives of homosexual men may have been like in the monasteries that offered probably the most humane existence available to them — cold comfort indeed — in a sophisticated but sometimes very brutal age. Several homosexual monks figure in the tale, and the protagonists' attitude toward these characters and their sexual activities rings true, it seems to me, to what the disposition of medieval high culture is likely to have been: morally unapproving, but pragmatically acknowledging the phenomenon's existence. The narrator also lavishes, if anything, less censure upon affairs between monks than upon their heterosexual dalliances.

In this respect, the gay content of Eco's novel translates into fiction the results of studies like John Boswell's broadly erudite *Christianity, Social Tolerance, and Homosexuality*. Boswell's book made a less lasting impact in academic circles than it might have, one suspects on account of its subject matter, and still less of an impression on the general readership because of its dauntingly annotated complexity.

The playfulness that runs continuously through *The Name of the Rose* first emerges in its preface. There Eco claims that the ensuing story is a translation of a late-fourteenth-century Latin memoir; the events described had occurred nearly a lifetime earlier. As he explains how he had encountered a copy of the original text (only to lose track of it later), we are given a tantalizingly sketchy account of his rendezvous and subsequent falling-out with his beloved. The preface — in the original Italian as well as the English translation — is deliberately noncommittal as to the sex of the object of Eco's affections. I have the instinct, shared of course by all gay people, for what that sort of caginess implies; and so I was rather jarred, and then annoyed, by the synopsis given by the self-styled doyen of our common-room group to someone who hadn't read the book. In his paraphrase, the shadowy "beloved" of the



Just friends? Monks in Confession, from a moralizing Bible, mid-thirteenth century

text had become Eco's mistress.

Eternal vigilance is the price of fagotry. Though I did not feel that particular morning like making an issue of it, I was angry precisely because I felt that it was an issue already: my colleague's revision of what the preface said — his smug, or perhaps not even fully conscious, assumption that the writer's beloved could not possibly have been a man — stood for the willful eradication of my experience, gay experience, from the records of Western culture. One of the responsibilities of gay academics is the recovery of the scattered fragments of our past which the Inquisition has not managed to torch.

The publication last year of *The Penguin Book of Homosexual Verse* provided a readily accessible historical anthology of gay poetry, but — rather predictably, a medievalist would observe — dedicated only about twenty-five pages of text, out of a total three hundred fifty, to poems written between the fourth and fifteenth centuries. Thomas Stehling has redressed the imbalance in *Medieval Latin Poems of Male Love and Friendship*, a collection of about a hundred and thirty items.

The anthology reflects the literary circumstances of the period's high culture. In this milieu, the Latin tongue remained the primary vehicle of expression until well into the fourteenth century. An increasingly celibate clergy played a preponderant role, while women found very little voice indeed. But a considerable literature of passionate and often erotic friendship between men developed, peaking in the century from 1050 to 1150: the genre of anti-gay satire and invective existed alongside this literature but rose to predominance as the humanism and relative tolerance of twelfth-century culture decayed. Stehling's sampling is varied. Classical technique and sensibility stand in contrast to more characteristically medieval devices and moods or combine with them; the common themes of medieval lyric in general are balanced by the emergence of liter-

ary conventions specific to homoerotic poetry. Such commonplaces in turn provide a line of continuity forward to the poetry of later centuries: the ravishingly beautiful but hopelessly arrogant youth continues to figure in gay literature; the self-deprecating internal struggle of a poem from a twelfth-century German manuscript brings to mind the indulgent bitterness of Housman.

The volume provides the original Latin texts on the left-hand pages, with a parallel English translation on the right. Both texts and translations could be improved. The texts are sometimes not the most accurate ones available. The translations occasionally miss the meaning of a phrase. They are moreover literal, not literary, versions, and one reads them more for information than for aesthetic pleasure. More entertaining renderings of some of the poems exist, notably those by Helen Waddell. Yet despite the reservations required by its imperfections, *Medieval Latin Poems* brings together in a convenient format a group of texts — some well known,

others previously obscure outside very specialized circles — in whose light our appreciation of the history of gay verse is significantly enhanced.

To refer thus to the anthology's contents is a partisan act and leapfrogs an ongoing question of historical scholarship. Stehling's choice of title, in contrast, exhibits a certain degree of circumspection: "poems of male love and friendship" are not necessarily "gay verse." Much of what we can read as gay in medieval literature can also be read — and usually is read — as simple friendship or conventional exaggeration of feeling, just as generations of homophobes have blithely rationalized the palpable queerness of Shakespeare's sonnets. Nor is that the end of the perplexity. Once we have established the homosexual content of a text, how relevant is the term "gay" outside this century, in which we are visible and self-consciously assertive as never before? Boswell devotes pages of *Social Tolerance* to the question of the name by which we should speak of our homosexual predecessors; and one of the difficulties with his book as a whole, despite his enormous caution in dealing with his sources, is the uncertainty involved in interpreting texts of past centuries in terms of the modern categories that both reflect and shape our own experience.

The gay scholar walks a narrow path, or else a straight one: homosexuality in the sources can be explained away, or ignored, by an academic establishment whose biases are all the more dangerous for their camouflage of supposed objectivity. To refer to a twelfth-century lyric as "gay" poetry is to reach out and claim our past so as to understand our present life in its light. Retreat too far into one's subjective gay instincts for interpreting the texts, on the other hand, and credibility rightly vanishes. Stehling's cautious title is one means of negotiating this dilemma.

The difficulty will find no resolution as long as the society of which scholars form a specialized and esoteric portion would prefer to ignore the existence of gay people and gay culture. In the meantime, our tools include careful analysis and interpretation like Boswell's, reconstructions in fiction like Eco's, and the recovery and dissemination of texts like Stehling's. With them we make what we can of our fragmentary past and so help create our present and future.

David Townsend □

David Townsend is completing a dissertation in medieval literature at the University of Toronto. Parts of this review appeared in the 1984 issue of the Gay Studies Newsletter.

Machos, queens and undisciplined bodies

My Deep Dark Pain Is Love: A Collection of Latin American Gay Fiction. Edited by Winston Leyland. Translated from Spanish and Portuguese by E A Lacey. Gay Sunshine Press (Box 40397, San Francisco, CA 94140), \$10 (US); Limited cloth edition, \$20 (US). Add \$1 for postage and handling.

I read this collection of gay writing from Latin America on a lake in Northern Ontario, and as I looked around at all the couples and families that make up what's called on postcards Cottage Country, it strained the imagination a little (not a lot) to picture a place where the body is not so profoundly disciplined as here in Canada; I wondered aloud to a friend about how to think about these cultures in a non-exoticizing way while still talking about a utopian politics.

There's a subtle piece in this collection called "Orgy" that raises this problem for me. It's a journal of sorts by an anonymous Argentine who uses the name of Lucio Ginarte, and who writes about a year (1960) he spent in Recife, a large coastal city in Brazil. His journal is a meditation on desire and tourism. Page after page as he names the men he fucks with and wonders about his transplanted Argentine body, he walks around Recife and tries to get a sense of the African-ness of the place — what that means for him sexually. The streets are fragrant with lust. They excite and dislocate all at once, as much for us as for him.

Unfortunately, this is one of the few pieces in this eclectic collection that really engages the reader. The book meanders through thirty contributions —

mostly short stories — from Mexico, Chile, Argentina, Brazil and Cuba. It spans a century as well as a continent, and you have to recollect, or reinvent, many different historical and cultural contexts in making your way through it. Many of these stories turn on masculinity. Maybe the most coherent and intelligent introduction here is Cáio Fernando Abreu's "Sergeant Garcia"; it examines the fit — cultural, linguistic, sentimental — between the macho and the queen. A more radical take on masculinity is a trio of short, eloquently dishy pieces by Manuel Puig. He manages to turn both Latin machismo and North American SM clonedom on their heads, suggesting (for me anyway) that as a strategy for dealing with power relations within a strictly gendered society, SM is perhaps more culturally specific than it's usually made out to be.

Puig's stories — like many in this anthology — are set in New York City, where he lived during the most recent military regime in Argentina. For Reinaldo Arenas too, a Marielito (one of those who was part of the 1980 exodus from Cuba) whose novels *El central* and *Termina el desfile* have been denounced by the Castro government, New York is an exquisitely Latin city. Yet it's the site for him of an uneasy, maybe impossible, reconciliation between his own longing for social, sexual and political freedom and the rigid, degraded nature of everyday life in the very capital of the American empire. The Latin American metropolis, on the other hand, is still — even at fifteen or eighteen million inhabitants — to a large extent a primitive, even rural settlement. Many of the stories here are nostalgic for the communities left behind in the relentless drive toward development, industrialization, (and the way things are going, maybe extinction altogether). Yet there's not a lot of awareness in the texts of this book about how a marginal urban culture might resist this trajectory and begin to reclaim autonomy. I suspect this is a shortcoming of the editor rather than a question of a lack of material. (I'm thinking particularly of José Joaquín Blanco's work, especially his recent *Las púberas canéforas*, a brilliant example of how this is being talked about in Mexico.) This might of course mean coming up with a more ample notion of gay culture.

This brings me to the question of the writing itself in *My Deep Dark Pain Is Love*. With few exceptions, Leyland and Lacey have published the most conven-

tional kinds of narrative. Many of these stories are excruciatingly precious. Where are the formal challenges and ruptures of the Boom writing of the '50s and '60s, I wonder? Yet on the other hand, there's a way in which these stories don't have to be formally innovative to be interesting to us. Like women's writing, gay writing from the third world (if such designations still make any sense at all) enjoys a kind of special position. Only something so heavily marked today as this can be thought of as authentic: it at least in part draws on organic cultural practice not yet fully integrated into the world system.

AESTHETERA

French fare

One of the finest gay journals of recent years, consistently interesting and with superb photography and artwork, has been *Masques: Revue des Homosexualités*, published in Paris. Each 200-page-or-so quarterly issue explores classic and current culture, especially art, literature and cinema. The current issue (23) includes an interview with French novelist Michel Tournier (see below) and 50 pages of articles on the founder of the Pre-Raphaelite school of painting, Dante Gabriel Rossetti. (We find out that "les femmes n'épuisent pas sa soif sensuelle.") Subscription information is available from BP 126, 75863 Paris, Cedex 18, France. (A North American distributor is also listed: Dimedia, 569 blvd Lebeau, St Laurent, QC H4N 1S2.)

Michel Tournier, considered by some France's best contemporary writer for his weird and wonderful fantasy novels, is currently receiving wide attention outside his native country. In 1972, Doubleday published *The Ogre* — about a pedophile who becomes a recruiter of children for SS schools in Germany, but who is last seen saving a Jewish child — and later *Gemini* and *The Four Wise Men*, and they have just released his 1978 *The Fetishist* (\$13.95). Translated by Barbara Wright, the book is a set of fourteen short stories, all on his favourite theme — perversion. Tournier has said in an interview that he doesn't really like the word: "It refers to a single variety, when in fact we should enjoy all the perversions. Ideal sexuality would be to react sexually to music, food, art — to live in a generalized eroticism."

Poetry and fiction

Marie-Claire Blais's complete poetry is available in English for the first time with the publication of *Veiled Countries/Lives* (Signal Editions, Véhicule Press, Box 125, Stn La Cité, QC H2W 3M9, \$9.95). The two sets of poems

Marie-Claire Blais: poetry in translation

This is the second collection of gay writing from Latin America that Winston Leyland and Ted Lacey have put out. The first one, not nearly so ambitious, was called *Now the Volcano*. I mention Lacey, who has translated several books for Gay Sunshine Press, because this is obviously as much his project as editor Leyland's. He has written a sensitive introduction to the present volume that nudges us into thinking about how it is as North Americans we might go about reading writing like this. (A more systematic discussion of this, by the way, can be found in his introduction to *Now The Volcano*, "Latin America: Myths and Realities," published in *Gay Sunshine* no 40/41, Summer/Fall 1979.)

Leyland and Lacey have performed an historically important service here. Lots of these stories are previously unpublished, even in their native Spanish and Portuguese, often for the obvious reason. So for all its shortcomings — the most inexcusable of which is a hideous cover graphic — *My Deep Dark Pain Is Love* introduces to us another culture that I hope will disturb our own sense of ourselves as much as it entertains.

Alexander Wilson □

Alexander Wilson is a journalist and horticulturalist; he is also an editor at the new Toronto magazine *border/lines*.



Dante Gabriel Rossetti: in *Masques*

by the award-winning author were first published in 1964; both French texts and English translations (by Michael Harris) are included here. In their "Under Discussion" series, the University of Michigan has published *On the Poetry of Allen Ginsberg*, edited by Lewis Hyde (\$22 US, \$12.95 pbk). Its 450 pages contain "a full 30 years of praise, complaint, debate and analysis" by dozens of writers.

A lesbian/feminist version of *The Big Chill*? Linnea Due's *Give Me Time* (Morrow, \$15.95 US) follows the friendship among six women friends from college in 1968 to the present. The cast includes Hadel (the central character), expelled from university because of her lesbianism, and Natalie, a campus radical who lands in the advertising biz. *Daring To Dream: Utopian Stories by United States Women: 1836-1919* (Pandora, \$12.50) is compiled, edited and introduced by Carol Farley Kessler.

Was young Alexis Romanov, heir to the Russian throne, really murdered in 1917? Seven decades later, Tom Bradshaw meets an unusual young man in a New York YMCA, in Vincent Lardo's *The Prince and the Pretender* (\$5.95 US). In Gerald Wening's *Firestorm* (\$5.95 US), all-American farmer Matt Justin leaves his wife and son for Willow Glen's new minister. Together they plan a new life together, but difficulties ensue. (Both from Alyson Publications, Box 2783, Boston, MA 02208.)

Biography

In *Beloved and God* (Viking, \$19.95) Cambridge scholar Royston Lambert describes the Antonius cult which spread throughout the Mediterranean lands following the youth's drowning in 130 AD. The object of Roman emperor Hadrian's passion, Antonius was deified as a symbol of adolescent perfection. According to *Publishers Weekly*, Lambert sees the cult "as part of a Hellenic revival promoted from Rome itself to fulfill religious yearnings of the masses. More than a bizarre drama of homosexual love, his chronicle captures the pagan world on the threshold of decline."

Progressing chronologically, we come to *Laughter For the Devil: The Trials of Gilles de Rais, Companion-in-Arms of Joan of Arc (1440)*, with introduction and translations by Reginald Hyatte (Fairleigh Dickenson/Associated University Press, \$29.50). De Rais, popularly known as "Bluebeard," was sentenced to death during the Inquisition for sodomy and sacrilege, and this is the first English translation of the minutes of his trials before the ducal court of Brittany.

The Memoirs of John Addington Symonds, written when Symonds was 50 with the intention that the book not appear until long after his death, is now available from Random House (\$19.95 US). Edited and with an introduction by Phyllis Grosskurth, the

19th-century author's journal reveals an intense preoccupation with and analysis of his inner conflicts, including homosexual desire. *The Letters of Vita Sackville-West to Virginia Woolf*, edited by Louise DeSalvo and Mitchell A Leaska (Macmillan, \$25.50) is the first appearance of the 19 years of correspondence from the "voluptuous aristocrat" to Woolf; the book spans 400 pages. *Alan Turing: The Enigma* is now available in paperback from Simon & Schuster (\$9.95).

Non-fiction

Larry J Uhrig's *The Two of Us: Affirming, Celebrating and Symbolizing Gay and Lesbian Relationships* (Alyson, see above, \$6.95 US) includes plenty of advice and explains "why gay unions offer a unique challenge to traditional Judeo-Christian values." MCC's Reverend Troy Perry, who wrote the foreword, calls it "the finest book on gay relationships that I have had the pleasure of reading."

The Birth of Neurosis: Myth, Malady and the Victorians, by George Drinka, describes the phenomenon of sexual neurosis during the Victorian era, and the variety of pre-Freudian remedies subscribed to by physicians of the time (Simon & Schuster/Musson, \$32.50).

Bashers, Baiters & Bigots: Homophobia in American Society, edited by John P De Cecco, is available in paperback from Harrington Park Press (28 East 22nd St, New York, NY 10010) for \$7.95 US. Former Toronto mayor John Sewell's *Police* (James Lorimer, \$12.95) uses the results of research



Uhrig: a challenge to traditional values

by sociologists, criminologists and lawyers to argue that traditional policing systems can and must be reformed.

Paperback reprints this month include Raymond M Berger's *Gay and Gray: The Older Homosexual Man* (\$7.95 US from Alyson, see above) and John D'Emilio's *Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970* (University of Chicago Press, \$7.95).

The first issue of *border/lines*, a new alternative magazine about cultural politics, includes lesbian and gay content by Dinah Forbes, Andy Fabo, Alexander Wilson, Alan O'Connor and Jeffrey Weeks, and is splashily designed by *TBP*'s David Vereschagin. A subscription of four issues is \$12, from *border/lines*, Bethune College, York University, 4700 Keele St, Downsview, ON M3J 1P3.

John Allee and Alan O'Connor □

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THE IVORY TUNNEL IAN YOUNG

All dressed up for anomie

Last issue I reviewed two books of fiction about the lives of working-class gays in England and Australia — books whose vision was made no less bleak by their characters' roots in their class and society. No one seemed very happy. The lonely Americans in Brad Gooch's *Jailbait and Other Stories* are unhappy too, but they are very different from the sometimes angry, sometimes disappointed people in the English and Australian works. They may simply have taken a further step beyond alienation and into anomie. These are isolated, atomised persons. Whether they are alone or with others seems to make little difference to them. They have better-paying jobs and better apartments than their British and Australian fellows, but neither their relative economic security nor their almost haphazard engagements with one another can cure them of a loneliness they do not question or even feel very deeply. They do have more sex than the Brits, I guess.

This is no criticism of Gooch or his book. For he neither sneers nor romanticizes. Nor does he lean on clever technique to keep the readers' attention (though he is not totally immune to it). What he gives are cleanly observed vignettes, incidents in his characters' lives which, like the lives themselves, are unexceptional but suggestive.

A man leaves his apartment to introduce himself to a couple he's watched through their window as they make out; a photographer and a stewardess share a cab and end up in the shower together; a young painter and an older gay friend putter together, their relationship on hold; a young couple do some sexual fencing with a man whose apartment they go to....

The sexual orientation of the people in *Jailbait* is almost irrelevant (to them as well as to us). Certainly "gay" and "straight" seem inappropriate: sexual identities not so much changing as shifting like sand, quickly obliterating the signposts. In any case, the young men here (even more than the young women) are generally uncomfortable with their sexuality — and casually accepting of their discomfort. What most of them share, though, is the randomness and listlessness of their personal connections. The most defining thing about these people is the clothes they wear on any given day — wardrobes which Gooch often catalogues for us. Nothing is very purposeful here — except to the creator of these inhabitants of the '80s, who does see something, and has the grace simply to let us see it too if we want to.

The book comes with an introduction by a friend of Gooch's, poet Dennis Cooper. It suggests how we should respond to the "post-Punk" universe we are about to explore. Its clever pretentiousness is unnecessary and should have been politely refused.

Timothy Ireland's *Who Lies Within* is that rare thing, a simple, moving, clearly-written novel. It is about a young man's school days, and is thus something of a contemporary version of the English "school story," a genre prized by boy-lovers of all ages.

Ireland's straightforward style is braiding rather than boring, and the opening

few pages (until two-thirds the way through page 13, for connoisseurs of Good Bits) about a fleeting encounter on a football field are vividly erotic without any sexual description at all. My only disappointment with the story was its seeming embarrassment at having a happy ending and its sudden adoption of a tentative, downbeat tone. But this is a minor complaint about a truthful, affecting book, attractively presented with a striking cover illustration by Graham Ward.

I wish I had more room to recommend two new books of poetry, Tommi Avicoli's *Boy Dreams* and Sam D'Allesandro's *Slippery Sins*. Both books, unfortunately, have the uneven-



D'Allesandro: a sure and easy grasp

ness typical of self-published poetry. But D'Allesandro's, his first, shows a sure grasp of a difficult form, the longer narrative poem. The nine-page "Trilogy," about childhood on a farm, is the highlight of the collection, managing to encompass a wide variety of emotion and experience and to unify it formally, and with apparent ease.

Tommi Avicoli has gained strength and control since his 1976 chapbook, *Magic Doesn't Live Here Anymore*, while losing none of his anger:

once when i was young
a nazi tried to rape me in an alley
but i bit his tongue and the blood
dripped swastikas
all over europe

A small book, worth returning to. □

Jailbait and Other Stories, by Brad Gooch. The Seahorse Press, 307 W 11th St, New York, NY 10014. 168 pages, \$6.95 (US).
Who Lies Inside, by Timothy Ireland. Gay Men's Press, Box 247, London N15 6RW, England. 127 pages, £2.95.
Slippery Sins, by Sam D'Allesandro. Ice Press, 3-144 Hugo, San Francisco, CA 94122. 68 pages, \$4 (US).
Boy Dreams, by Tommi Avicoli. The author, 1329 Pine St, Philadelphia, PA 19107. 24 pages, no price given.

SHARED GROUND JOY PARKS

Lesbian non-fiction comes of age

In some cases, it is possible to judge the development of a movement by the forms of literature its people produce. Anyone watching for trends in lesbian publishing over the past ten years will have noticed that a pattern has emerged. In the early Seventies, lesbian poetry flourished as never before. Later in the Seventies and early Eighties, novels and shorter pieces of fiction began to crowd out poetry. And now, in the mid-Eighties, the themes once made elusive in poetry or touched upon lightly in the safety of fiction can be articulated up front in various forms of non-fiction prose and essays.

Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism is one such collection. It contains three essays dealing with racism and anti-semitism by women of different backgrounds and identities.

In "In Between a Rock and a Hard Place," black writer Barbara Smith addresses both Jewish and black women, drawing attention to the similar ways in which both these groups have been treated by the white mainstream, and more specifically how their similarities, as well as differences, affect coalition work. She refuses to allow the reader to deny that she/we are racist and/or anti-semitic, that to learn a derogatory mythology for any group of persons different from ourselves is unfortunately a symptom of (North) American socialization. While this is not meant to excuse any of us from our prejudices, it allows the reader to confront herself with a greater, more beneficial honesty than would any sort of finger-pointing at a specifically privileged group. I also admire her honesty in pointing out that coalition work must be done out of need and truth, not because it seems the politically correct thing to do.

Elly Bulkin's nine part "Hard Ground: Jewish Identity, Racism and Anti-Semitism" not only thoroughly examines the implication of identity politics to the feminist movement (drawing on a wealth of knowledge of international policy regarding Jews, as well as the history of both Jews and blacks in America), but also carefully outlines Jewish racism and black anti-semitism and the non-constructive ways these issues have been dealt with in the past — both in and out of the feminist movement. Her writing is deep, sensitive, unearths much conflict and ends on a call for unity.

Minnie Bruce Pratt's "Identity: Skin Blood Heart," from the perspective of a white Christian-raised feminist is, strangely enough, the most personal of the three essays. As a woman who has not had to deal with either racism or anti-semitism, at least not directed at her personally, she puts her own white Christian privilege (which as a lesbian, is denied her to a certain extent) on the line, taking this risk out of a need to know women who might hate her for what they consider to be her safety from oppression.

Yours in Struggle is an uncomfortable book, painful to read at times, but a necessary statement from three very different women who share a desire for unity through the acceptance and recognition of difference.

Learning Our Way, edited by Charlotte Bunch and Sandra Pollack, is an important work for readers interested in feminist

education both in and out of formal institutions. Important here is the not-so-shocking message that while many schools have been forced to pay lip service to women's studies programmes, to be a radical-feminist teacher or student is to live on the border of two opposing worlds. While this collection of essays is not specifically lesbian, it is possibly the only book (aside from Margaret Cruickshank's essential *Lesbian Studies* — The Feminist Press, 1982) to point out that lesbian writing is virtually ignored, apart from the work of a few brave women.

Learning Our Way stresses that a truly feminist education must cover not only mainstream women's issues, but also issues of classism, racism, heterosexism, and agism. Don't let the theme of this book keep you away. The collection of essays assembled here is well-written without jargon, making it interesting to both academics and the layperson.

One of the criticisms hurled against feminists is that we have no sense of humour. Unfortunately, it is a criticism that I often have to agree with. With this in mind, I was eager to read *Backbone 4: Humour by Northwest Women*. Alas, it only reinforced the myth that serious feminists really aren't funny (or at least not the ones assembled here). They are caustic, sardonic, even witty, but none of the writers in this collection is able to pull off the knee-slapping, bent-over-double, tears-in-the-eye kind of funny we all love no matter how serious the issues in our lives may be. There's nothing hard about getting a laugh imitating Eastern European accents, as tried by Kitty Todorovich. There is something funny about the leper-like manner in which lesbians who smoke are treated by the community, but author Jane Meyerding doesn't take her jokes far enough. I have trouble with jokes involving PMS and birth control instruments; they are far too closely related to bathroom graffiti to suit me. I admit, though, that one's taste in humour is probably more subjective than in anything else. Editors Barbara Wilson and Rachel da Silva are both fine writers and editors (actually da Silva's introduction is one of the funnier pieces in the book), and I have faith that they selected the best of all the work from which they had to choose. As for the rest, let's hope it simply got lost in the mail!

While our politics may have progressed far enough that we need not approach serious issues with the protection of poetry or fiction, there is still much to be done before we are confident enough to know it isn't necessary to take ourselves seriously all of the time, and to develop a strong, enjoyable body of lesbian and/or feminist humour. □

Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism, by Elly Bulkin, Minnie Bruce Pratt and Barbara Smith. Long Haul Press, Box 592, Van Brunt Station, Brooklyn, NY 11215. \$7.95(US)
Learning Our Way, edited by Charlotte Bunch and Sandra Pollack. The Crossing Press Feminist Series, Trumansburg, NY 14886. \$10.95(US)
Backbone 4: Humour by Northwest Women, edited by Barbara Wilson and Rachel da Silva. No address given on review copy. \$4.95(US)

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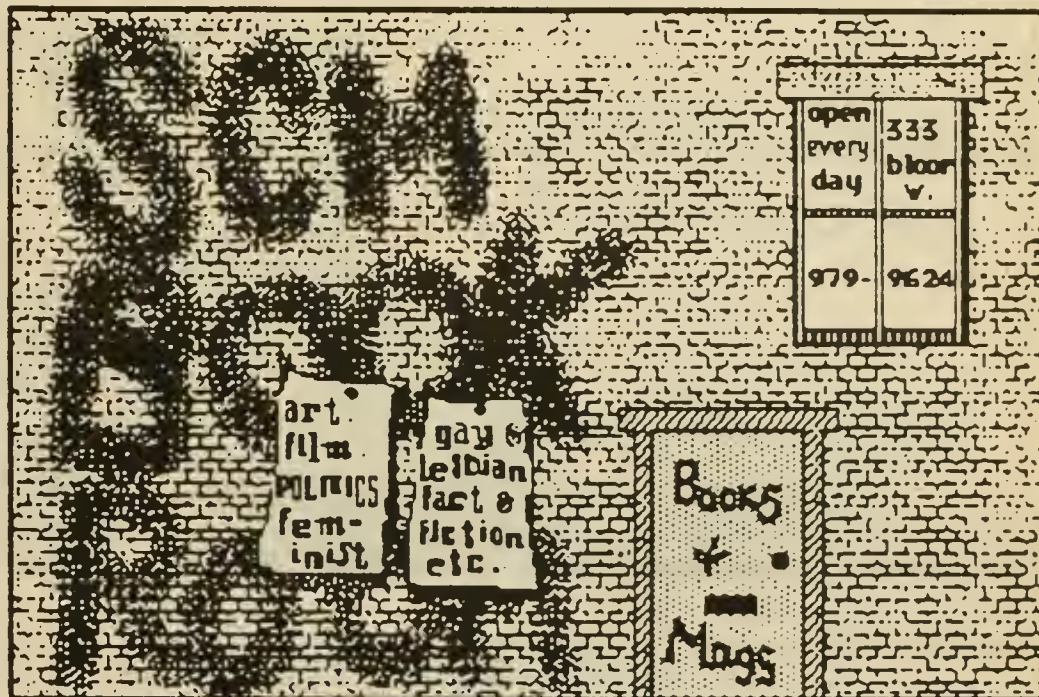
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Yonge Street October 12, 1:50 AM, JIM ONE SLICE calling MITCHELL, moustache, maritimes, restaurant critic, you didn't leave your phone number at the Westbury. Please write me at Drawer E860.

RAY T. Please forgive me DOUG L. Write AL Y. Drawer E787.

DEAR ANONYMOUS IN MONTREAL: Many thanks from all of us at *The Body Politic*.

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NATIONAL

CANADIAN GUY

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ONTARIO

BRITISH GUY, 29, seeks Canadian girl for marriage, to stay here with my lover. I am living in the London area. Drawer E808.

TORONTO

GWF: This tall, slim and desirable young woman (student) would like the company and experience of an older lesbian in Metro Toronto. Drawer E801.

FRIENDS: MALE INTERNATIONAL

SLAVES NEEDED under 30, under 155 lbs, by white male, 37, 5'11" 145 lbs. Novices okay. Write with photo. Box 408841, Chicago, IL, 60640.

POLISH GAY MAN, passive, would like to correspond with active Canadian gay man. I am 33, brown eyes, black hair, hairy body. I like to suck hot cock and offer my asshole. Will answer all. Please write with pictures. I write in English, Italian, German and Polish. Please help me come to Canada. Drawer E794.

GWM, 69 (NO PUN) retired librarian now second-hand book dealer, living in the country near Potsdam, NY, looking for meaningful relationship with other gay male interested in books, films, theatre, music, travel. Any age or race. I live 20 miles from Canadian border. Anyone brave enough to answer this ad? Charlie. Drawer E811.

Only one lusty, HIP-BOOTED man can satisfy another RUBBER-SHOD raunchman! "The year of the Graylag Goose" is nigh! J Coll, RFD 1, Box 839, Stockton Springs, ME 04981.

SLIM GWM, 29, sincere, quiet, straight acting, dark blond, greek active, french A/P. Wants penpals 16-28, possible visits. Must be clean shaven, non-smoker, smooth body. Trim whites preferred. No drugs. Send photo, returned with mine. 225 Rockley Resort, CH CH, Barbados, West Indies.

NATIONAL

SUBMISSIVE GWM, 40s, seeks well-endowed hairy male into heavy leather, jeans, W/S, B/D, M/S, J/O. Anywhere, penpals. Drawer E721.

USED JOCKSTRAPS, UNDERWEAR WANTED RAUNCHY JOCKSTRAPS, UNDERWEAR worn by college, high-school athletes wanted to buy or exchange. Will correspond with anyone, anywhere. Drawer E812.

109 LONELY IN REGINA LIVING IN SASKATCHEWAN has advantages but can be lonely for prof with broad interests. GWM, 39, 6', loves travel, sports, literature would like to hear from anyone who cares to write and possibly meet in future. Write Drawer E795.

THAI OR MALAY? Young ex-resident of SE Asia would like to meet Thai or Malay or any SE Asians for long term relationship. I am GWM, Canadian, 5'10" 150 lbs, well est. Please include phone and photo if possible to Drawer E796.

WANT A NEW START

I'M 40 (YOUNG) 5'10" 165 lbs, masculine, fit distinctive, honest, loyal. Want to develop shared relationship with a young, muscular, smooth body who needs moral and financial support to start new life. Note and phone number. National. Will pay way to Vancouver. Drawer E839.

BARE BOTTOM CANING and paddling of guys: Privately made videotapes available and for exchange. Write for more information: Drawer E639.

BRITISH COLUMBIA

TRAVELLING MAN, 27, would like to meet people throughout BC. Hotel jacuzzis and beer parlours quickly become boring. Discretion assured. Drawer E825.

ALBERTA

GWM 40s SEEKS FRIENDS in Fort McMurray and Edmonton, any age. PO 5382, Fort McMurray, Alta, T9H 3G4.

ACTIVE ORIENTAL MALE 30, looking for lover. Reply to PO Box 4753, Postal Stn S, Edmonton, Alta, T6E 5G6.

LIKE TO WRITE

GWM 28, 5'10", seeks penpals from other gay males for friendship. Possibly more. Varied interests and hobbies. Take a couple of minutes and tell me about yourself. Photo nice but not necessary. Write to Boxholder, Box 674, Main PO, Edmonton, Alta, T5S 2K8. All replies answered. Photos returned on request.

EDMONTON

EDMONTON/NE ALTA: GWM, 32, 5'5", seeking fit topman, 25-35, to fulfill fantasies. Prefer biker, snowmobiler, construction worker. Leather, winter coveralls/workclothes, helmets are turn-ons. Will travel. Travellers welcome. Discretion assured and expected. Phone, photos and preferences requested. Drawer E829.

SASKATCHEWAN

TWO GUYS, 26, 34, both tall, bearded, hairy, masculine, fit, hung. Seek buddy(s) of like description to sow wild oats. Drawer E762.

ONTARIO

GWM, 30, into hot J/O, tele, videos. Seeks GWM (22-32). Send photo, letter to Kev, PO Box 20051, Stoney Creek, L8J 1PO.

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GWM, 28, average appearance and straight acting. I am an active, affectionate and devoted person and interested in meeting disabled gay males and those holding a similar interest. I am attracted to people who use leg braces, wheelchairs, and especially amputees. Nothing kinky, just an honest friendship/relationship wanted. Ages 21ish to 32ish. Detailed letter, phone and photo appreciated. All will be answered promptly. Alan. Drawer E846.

SUDBURY

TRANSPLANTED SOUTHERNER seeks a gay male with whom he can enjoy winter sports (cross-country skiing, ice fishing). 33, bearded, thin. Tries to exercise. Drawer E716.

SOUTHERN ONTARIO

BARRIE-MIDLAND AREA

GWM, 30, 5'10" 165, clean-shaven, reddish brown hair, seeks guy, 21, to 30, for friendship/relationship. I love freckles. Drawer E810.

DAD NEEDS SON, share life/love, TLC, prefer hairy, short hair, shaved pubes, write with pic/phone — FCT, London, Drawer E813.

BANCROFT AREA

WANTED — BIG DICK (especially blacks) to service my throat and eager ass this winter when I visit my Bancroft cottage. I'm from TO, 37, white and slim. Send photo, size and details to Suite 57, 275 King St E, Toronto, M5A 1K2.

WANTED: HULKING GANGSTER, 20-35, for B-grade fantasies. Pinstripe suit, black fedora, silvered sunglasses, and youse got it! Bondage, no drugs. 6' 160, late 20s. Cambridge, KW. Drawer E789.

GWM, 28, 6' 160 lbs, brown hair, blue eyes, slim build, straight-looking, wish to meet friends into VCR videos. Drawer E790.

OWEN SOUND ONTARIO

BI WHITE MALE, 24, 5'8" 155 lbs, good-looking, married, looking to meet BIs and gays in my area, to age 35, for lots of sex and good times, photo and phone insure fast reply. Drawer E809.

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SARNIA AREA. Tall, built, handsome, intelligent, hot, straight-behaving, sincere, reliable, collegiate, discreet, versatile, clean-cut, nice, GWM, 27, seeks friendship with same. Photo and phone appreciated. Drawer E843.

SOUTHWESTERN ONTARIO

SINCERE PROFESSIONAL MALE seeks discreet young male to age 25 for friendship. London area. Absolute discretion assured. Drawer E792.

GWM, 20, 5'10" 145 lbs, blond, seeks same to 25. Write Box 771, Stn A, Burlington, Ontario, L7R 1J7. Phone number please.

STUDENT

GWM, 21 years, good-looking, green eyes, brown hair. Seeks other good looking GWM for hot sessions and friendship. If you are a hot stud between 21-24 then you are answering the right ad. Please include phone number and photo (if possible). Take care. Drawer E767.

KINGSTON AREA

ACTIVE PROFESSIONAL MALE 30's seeks handsome stable male for friendship/relationship. Photo and phone appreciated. Drawer E853.

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HAMILTON

HAMILTON: HOT, HAIRY, SUPER HORNY. Male, 28, university student seeks couples who can handle it all! Interested in photography, erotic letters/phone calls, animal training. Photo/phone. Drawer E818.

SHY, AFFECTIONATE, SENSITIVE GWM, 33, 5'11" 160 lbs, brown hair and eyes, handsome, enjoys old films, music, books, hiking. Bored of sex and looking for a long-term, caring and sharing, one-to-one relationship with someone between 30 and 40. Photo appreciated. Reply Box 195, Station B, Hamilton, L8L 7V7.

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HOT HUNKY HUNG TOP 24 TO 40

CLEANCUT BLACK 35 YRS average height, weight, wants big-cocked top men wanting good ass and repeated rides with condoms; tattoos welcomed. Drawer E793.

NONROMANTIC AFFAIR WANTED. GWM, professional, 44, 6' 150 lbs, happily gaymarried 8 years, (open relationship), seeks monthly dinner/theatre/sex date. You are under 35, any nationality, looking for fun, NOT LOVE. Dinner's my treat. We are both intelligent conversationalists, goodlooking, slim, smoothskinned, cleanshaven, well-endowed, health conscious, well-mannered, versatile, uninhibited. Drawer E804.

HORNY LEVI'S GUY (size 30-38 50Is) wants to meet somebody who shares his interest in jeans. Drawer E805.

MAN FOR ALL SEASONS — Tall, slim male (32) with athletic swimmer's physique, generously endowed, great buns, light body hair, blue eyes, clean-cut beautiful body. Am extremely clean, well-mannered, educated, discreet and caring. Expect comparable attributes in other. Must be well-adjusted, mature-minded, non-promiscuous. Preferably 26-38. Should be equally transported emotionally by fine ballet and symphonic performances or the call of a loon while canoeing. Object: caring companionship and beautiful tender moments together. Phone number, honest, candid letter about yourself guarantees reply. Photo appreciated and returned. Thank you. Hugs! Drawer E646.

ORIENTAL STUDENT

OR PROFESSIONAL, attractive 21 plus sought by white Canadian businessman for meetings, dining, theatre and fun times in the oriental mode on regular Toronto trips. I'm 53, 6' 250 lbs, considerate, respect others and have gentle nature. Write me about yourself with phone number and picture if possible. Every response acknowledged. Drawer E729.

STRAPPINGS

I'M LOOKING FOR GUYS with good bodies who give heavy, heavy strappings, your limits. **NO SEX, THREESOMES, ORGIES, BONDAGE** No S/M. Man-to-man in private. I have straps and a place. I'm 55, 5'5" 150 lb little guy with good sturdy body. Drawer E781.

GWM, 19, 5'9" 145 lbs, average-looking, brown hair, eyes, honest, fun, gregarious, into photography, rock, badminton, jogging, dancing, chess, seeks experienced guy to 24 for friendship. Send photo, photo, bio. Drawer E814.

MALE VIDEO CLUB STARTING. VHS/BETA. Reply to PO Box 405, Don Mills, Ontario, M3C 2T2. All welcome.

CUTE SHY STRAWBERRY BLOND, 6' 155 lbs, 25 year old student seeks older well-established businessman who is caring and generous. Photo and phone please. Drawer E845.

GAY PROFESSIONAL, EDUCATED, WARM, friendly, bald, 38 years old, seeks muscular partner for live-in/share support. Drawer E797.

WANTED: RAPE IN DENIM/LEATHER. Force me, tie me, rip open my chaps. Grab my nuts, twist them. Take out your cock and ram it in hard. Drawer E798.

NEED THE STRAP, SIR!

LOOKING FOR TALL YOUNG WELL-BUILT male disciplinarian to lay on the strap to middle-aged outgoing male. Write stating your experience. Drawer E799.

LEATHERSEX

GWM, 35, LOOKING FOR LEATHERSEX. Interested in meeting same who can expand and respect my limits. Turned on by mature and imaginative people. Phone and photo if possible. Drawer E800.

GBM, 26, WITH HOT MOUTH seeks uncut latinos, orientals. Have good technique. Must have own place. Hurry! Drawer E802.

SENSITIVE SERIOUS INTELLECTUAL

GWM, MID-30s, quiet and stable seeks same or Asians. Am tall, slim, straight looks, tired of bar scene. Am interested in classical music and culture. Seek serious caring long term relationship with warm sincere compatible male Toronto/Oshawa area. Drawer E788.

GWM, 22, 6'4" 185 lbs seeks well-hung hot and horny male to 27. I love sucking and being sucked. Drawer E637.

TV/TS MISTRESS required by tall, trim, masculine bi-male, 46. You are extrovertly attractive and preferably pass in public. You will be treated as a lady with warmth and sensual attention. Discretion and no-pressure enjoyment assured. Photo and phone appreciated. Drawer E523.

A VERY AFFECTIONATE and sincere Oriental gentleman look for friend and company in age 25-35. Renumeration. Drawer E712.

NAHANNI, AUYUITTUQ, QUETICO. Fellow canoeist, pilot, trekker sought by professional photographer to share in the planning and living of these and other indescribable wilderness experiences. No lily-dippers please. Drawer E715.

WHITE MALE, 48, 6' 170 lbs, lean, clean and muscular, masculine looking/acting, non-promiscuous, would like to meet a heavy-hung greek active or french passive male, age, looks, race unimportant. Box 334, Station K, Toronto, M4P 2G8.

GWM COUPLE 26/35 would like to meet couples tired of singles bar scene. Descriptive letter with interests. All replies answered. Drawer E732.

"FATHER" 40s, 5'10" 168 lbs, good appearance, ex-teacher, very sincere and understanding but strict when necessary, seeks "son" needing occasional woodshed-type discipline. Student or similar who might appreciate genuine "parental" interest and concern would be ideal, but all respondents will be answered. Drawer E746.

HOT BUNS

GWM 30 blond, blue eyes, 5'10", seeks man over 21 for hot times. Butch, masculine and well hung a must. Photo a must. Phone. Discretion assured. Drawer E749.

GWM, 41, 5'11" 155 lbs, in good shape. Enjoy the arts, nightlife, running, bicycling, Nautilus, dining, skiing, travel, skating, NYC. All I need now is a warm, physical relationship with husky male, 25-45, any race. Drawer E733.

CREATIVE RAUNCH

IN WELL-equipped pigpen. Watersports, rubber, shaving, boots, light SM, long sessions with role switching. Me: GWM, 34, big and hairy. Photo and phone gets reply. Drawer E726.

HELLO * BONJOUR

I'M 26, 6' 150 lbs, dark brown hair, brown eyes, with trim beard. How are we ever going to meet if you don't write? PO Box 6427, Station A, Toronto, M5W 1X3.

ORIENTAL MAN, 27, ARTIST, likes gardening, music and sex, seeks sincere, warm companion; possible relationship. Drawer E816.

SLIM PASSIVE GWM, 43, LIKES ASS FUCKED, tits pinched, dildoes. Active Hepatitis B. Drawer E817.

GWM, 31, 5'9" 155 lbs, professional, seeks trim gays into S/M, B/D, pro-style wrestling, etc. Novices welcome. I have some experience; let's explore together. Appreciate phone and photo (returned). Discretion assured. PO Box 187, 238 Davenport Rd, Toronto, Ont. M5R 1J6.

WE'VE ONLY JUST BEGUN

IS THERE A WELL-ESTABLISHED older man out there who would like to provide a capable and open-minded 21-year-old GWM with an opportunity to make something of his life rather than take advantage of him? In appreciation for your personal interest in my growth, I'll honour and satisfy the specific needs required to make your life complete! Box 273, 253 College St. Toronto, M5T 1A5.

YOUNG ATTRACTIVE GUY into bodybuilding, 27, hot body looking for under 35 bodybuilder type for sweaty workouts. Photo, phone, will answer all. Drawer E820.

SEARCHING FOR YOU

GWM, GREEK ACTIVE, FRENCH PASSIVE, 32, 5'10" 165 lbs, seeks hairy man, 30-40 who enjoys submissive role. Other interests: getting in shape, travel. Relationship possible. Descriptive letter with phone gets reply. Drawer E821.

GWM, 24, NOT INTO THE BAR SCENE seeks similar guys to 35 for fun and friendship. (Hairy guys a plus.) Send photo and phone to Drawer E822.

THE MAN OF YOUR DREAMS. In colour or black and white, abstract or realistic, two- or three-dimensional. At a reasonable price. Studio show, Dec 2 to 9. Opening Sunday, 2 to 8 pm. Hours: 12 to 8 pm. 693A Queen St W. 368-9037.

ATTRACTIVE SOUTH AMERICAN GBM

(GAY BROWN MALE) 33, 5'11" 163 lbs, would like to meet attractive masculine brown or black males for sexual relationship. Include photo. Alberto. Drawer E823.

GAY MAN, 39, SEEKS slim, sensuous, snuggly, sagacious, sociable, settled, sincere guy, 25-42, for sharing and special relationship. Drawer E824.

LOOKING FOR AN ATTRACTIVE, quiet, intelligent, man between 28-38 for friendship and possible relationship. I am 25, 6' 175 lbs, brown hair, eyes and moustache. My interests include: good times, music, books, travel and computers. If you have a moustache, enjoy leather, uniforms, cuddling and exploring your fantasies, then why not go for it. Photo appreciated. Drawer E827.

PROBLEM: IN GAY BARS I SEEM STRAIGHT. In gay relationships I ask for fidelity during the course of the relationship and I won't let you drop your friends. Am 40, attractive, conservative, established, 6' 185 lbs; relate best to athletic, intelligent, hunky types who appreciate the arts, rides in the country, quiet evenings at home, and a true concern for the other party during intimate moments. If you think you can help me solve this problem or don't see it as a problem, please write. A photo would be nice. I will try to answer all. Drawer E826.

GAY ORIENTAL MALE, 22, 6' 160, seeks good looking man under 35. Phone and photo appreciated. Please send detailed letter. Drawer E751.

WAKING SUNDAY, I wanted to cuddle and make leisurely love. But I hadn't invited anyone home. And sometimes the guy you got for skyrockets isn't the person you want for breakfast. Over coffee I toyed with some design work, a new interest. Later I hit the gym, browsed through Edwards, ate dinner with friends. An intentionally quiet Sunday, it offset hectic weekdays — work, gym, community work, theatre, classes, friends, events. At 36 I'm independent, busy, losing my hair, keeping my sense of the ridiculous. Like this ad. Maybe "Wanted: new friends with new interests for shared adventures" would be enough. Type? Sure. GWM, average straight appearance, 5'9" 155 lbs, brown/brown, non-smoker, non-bam, occasional wine, quiet, sometimes critical, mentally tough. And shy with strangers. You? Similar works best although Tom Selleck and hunky short guys aren't disqualified. One-nighters are, though. Your letter and photo (returned) to Drawer E841.

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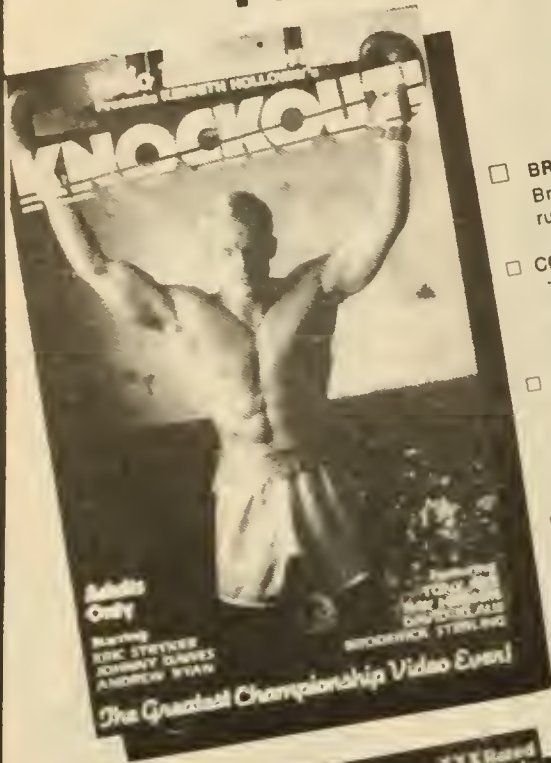
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(Nova's premiere full feature - 105 minutes)

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There's a bond between kin that Master Higgins seems to truly understand. J.W. and Jon King's teaming in "Brothers should do it" was a mere hint of what was to come in "Cousins". Starring Matt Ramsey, superstar of "A Matter of Size", Billy Gant, Lance, and 10 incredible newcomers.

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The comic tale of some rather unusual wedding preparations, the story centers around a good-looking groom (Andy Fuller), the handsome best man (Dean London), and the bride's good-looking brother (Jeff Carson). Each of the errands in last-minute tasks involve one of the three men and each climaxes in unexpected encounters.

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Eric Stryker has just become a new boxing champion. He's sore and tired and as he lies back on the table, his trainer gives him the kind of relief he so obviously needs. It's just the beginning! With Andrew Ryan and Broderick Sterling.

(90 minutes)

DANGEROUS

See why Mike Braun is driven by T-Room Sex, the ultimate in Glory Hole pictures, with some of the biggest studs ever put on the screen. Features Jim Rogers, Steve Taylor & Johnny Dawes.

(Surge - 90 minutes)

FRENCH LIEUTENANT'S BOYS

Newcomer Phillip André stars as a French sailor on a sex-gorged shore leave. In a tale of seamen on the prowl in Hollywood. "Sailor in the Wild" Brian Thompson, "A Matter of Size" co-star Doug Winston and 12 other Higgins' discoveries make an unforgettable week-end for the French LT's boys.

(Higgins - 90 minutes)

THE HUSTLERS

Kevin Yeates, aspiring model and Roy Peterson, struggling actor, meet at New York's famous Glory Hole. They become hustlers and quickly enter the world of Rock Stars, Executives, Broadway Directors, and especially, other Hustlers, starring Steve Kaye & David Dodge. A cast of 10, and introducing Maya.

(Wakefield Poole - 90 minutes)

L.A. PLAYS ITSELF & SEX GARAGE

Despite its lyrical ending, Halsted's violation of S/M taboos in 1972 accounted for the now-famous raid. Today, both films are in the permanent collection of the Museum of Modern Art and are only now released on Video-cassette. You'll never forget the infamous stairwell fantasy... "Sex Garage" is a black & white motorcycle story; it will have you on the edge of your seat.

(Fred Halsted's legendary film - 90 minutes)

LIKE A HORSE

Ten new superstars in a thrilling non-stop sexual adventure. Starring Steve Henson, Mark Rebel, Natl Ramsey, and Randy Page.

(Directed by Matt Sterling)

THE BIGGER THE BETTER

Starring Rick 'Humongous' Donovan and 10 hot superstars.

(90 minutes)

THE AROUSERS

Superstud Michael Christopher gets down to hot visual details for his psych major term paper on male sexuality. Cram for finals with Rick 'Humongous' Donovan ("Sailor in the Wild"), Brian Hawkes, Jeremy Scott, and other big dudes.

(Directed by Matt Sterling)

HARD MEN AT WORK

The incendiary ingredients in this 4-star feature include young platinum blond apprentice Peter Wells ("A Few Good Men" & "Valley Boys") and a lineup of front office dudes and tool-shop studs. "Sizzling" raves Male Review (Sept. 1984).

(90 minutes)

THE GREASE MONKEYS

The largest grossing theatrical male film to date. It's all about mechanics, race cars, men at work & play... Starr-ing macho Nick Rodgers, Kip Noll, and Humpy Lee Marvin, with a supporting cast of 10 great looking young men, including Derek Stanton.

(90 minutes)

A FEW GOOD MEN

As these men in uniform manoeuvre, Lee Tyder — bigger than ever! — recruits Michael Christopher, newcomer Peter Barrie and a squad of hot men. YES SIR! From Taps and Physical, AWOL to KP and Get Down & Give Me 10....

(90 minutes)

VALLEY BOYS

Hunky Steve throws a pool bash to celebrate his friend Mark's 21st birthday, the muscular pool cleaner, a hot Latino delivery boy, a gorgeous surprise present, and most of the guests get sucked-up in the action... Starring Peter Waves & Johnny Dawes.

(90 minutes)

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- ☐ 8. Men of the Midway (90 min)
- ☐ 9. Bad Bad Boys (80 min)
- ☐ 10. Performance (90 min)
- ☐ 11. A Matter of Size (75 min)
- ☐ 12. Leo & Lance (90 min)
- ☐ 13. Cruisin' 57 — Toby Ross (90 min)
- ☐ 14. Games (Leo Ford/Al Parker)
- ☐ 15. Best Little Warehouse in L.A. (90 min)
- ☐ 16. Printer's Devils (90 min)
- ☐ 17. The Other Side of Aspen (1 hr)
- ☐ 18. Schoolmates (Toby Ross)
- ☐ 19. Men of Big Sur (60 min)
- ☐ 20. Skin Deep (90 min)
- ☐ 21. Falconhead (Michael Zen - 90 min)
- ☐ 22. Hot Shots! Casey Donovan (60 min)
- ☐ 23. Johnny Harden & Friends (90 min)
- ☐ 24. Pacific Coast Highway (approx 2 hrs)
- ☐ 25. The Boys of San Francisco (approx 2 hrs)
- ☐ 26. Huge 1 (60 min)
- ☐ 27. The Class of '84 — Part 1 (William Higgins - 90 min)
- ☐ 28. Brothers Should Do It
- ☐ 29. The Idol (75 min)
- ☐ 30. These Bases Are Loaded (2 hrs)
- ☐ 31. Room Mates (60 min) (Kip Noll)
- ☐ 32. His Little Brother (Nova - 60 min)
- ☐ 33. Dormitory Daze (Nova - 60 min)
- ☐ 34. All Tied Up (Arch Brown - 60 min)
- ☐ 35. Boys of the Slums — Toby Ross (90 min)
- ☐ 36. For Members Only! (80 min)
- ☐ 37. New York City Pro — Leo Ford (75 min)
- ☐ 38. Good Times Cumming (Lance - 60 min)
- ☐ 39. The Diary — Toby Ross
- ☐ 40. 7'n'Coming



offer expires; January 14, 1985

TO ORDER: Send this list with the order form and receive our 1985 illustrated catalogue, Volume 3

VERSATILE GWM, 37, 5'8" 130 lbs, short blond hair and beard, dancer's build, pleasant appearance. I enjoy working out (Nautilus), movies, dancing, all the "arts" as well as long walks and quiet times. I don't enjoy pain, mental or physical. If you are similar, 25-40, and looking for companionship, friendship, a relationship or just a "ship" that passes in the night, let's get together. Drawer E828.

DOMINANT, FRIENDLY, masculine GWM, non-smoker in 40s, wants to stimulate and fuck non-competitive, gentle GWM with slim body and firm buns. Me: a pleasant looking guy 5'10" 165 lbs, 6" cock with a good sense of humour. You: reality-oriented single, who isn't looking for a fantasy man or coitus machine. Let's enjoy my sexiness and energy. No box number please. Pax. Drawer E675.

SOCKS AND FEET

GWM, 32, 5'11" 160 lbs, masculine, good-looking, turns on to socks and bare feet. Is there anyone out there who shares my interest? Drawer E854.

CUTE, ATHLETIC SCHOOLBOY: slim, healthy, blond "California surfer type" with a mind as well as a body, not into gay scene, would like to meet an older, supportive friend — someone who is possibly lonely or shy, and who is financially secure enough to enjoy being very generous — someone who might enjoy occasional companionship, adventurous shopping trips, or discreet friendship. Christopher. Drawer E855.

ATTRACTIVE STUDENT seeking the use of home (or office) computer with word processing and quality printer for 40-60-hour project. Willing to exchange computer work, house sitting, or ??? Michael. Drawer E856.

YOUNG ATTRACTIVE HOT

GAY WHITE MALE 21, 5'7" 136 lbs, brown, blue, straight appearance, honest friendships and hot sex, hot for french, greek action. Sincere and discreet. Reply Box 531, Station U, Toronto, M8Z 5P1.

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GWM, 30, simply looking to make contact with other attractive, intelligent, decent men under 35. Perhaps over dinner? Open to deeper levels of intimate communication if mutually agreeable. Drawer E711.

WANTED: MASCULINE MALE

GWM 38, 6'0" 175 lbs, seeks fit dominant male. No prejudices. TT, ass play. Role playing. Long hot sessions. I'm at your service. Drawer E832.

FLAMBOYANT, BRIGHT, AMBITIOUS w-travelled undergrad, 20, seeks knowledgeable, w-travelled mentor/lover 45+ for a long-lasting, loving, caring relationship. Photo and phone number appreciated. Drawer E833.

BLOND HOT FIT AND HANDSOME

BLOND, BLUE EYES, AGE 34, 5'11", good-looking, straight-acting, no hang-ups, very fit, hot and married. No drugs or pain. Looking for hot, long-term lover, married or not, 30s to 50s, good-looking, straight-acting, no hang-ups, and into fitness. Photo and phone appreciated. Drawer E834.

AFFECTIONATE ATHLETIC ASIAN, 27, would like to meet other attractive, intelligent men. I enjoy theatre, working out, travelling. Let's meet! Drawer E835.

MAN BLUE BUT NOT LITTLE

SEEKS INTERESTING CONTACTS or longer relationship. Me: trim, 6' 175 lbs, well-kept 47, interested in arts, openness, and other passionate diversions. Willing above all to talk, explore, exchange images, words. Explicit and honest. Drawer E836.

AFFECTIONATE, 37, NON-SMOKER, hung, athletic, trim, enjoys cycling, outdoors, music, theatre etc... seeks sincere friend (preferably younger) whose interests exclude bars. Photo gets sure answer. Box 7303, Station A, Toronto M5W 1X9.

SLAVE WANTED. You are docile, obedient, submissive, non-promiscuous, clean and discreet. You must be athletic/muscular or a bodybuilder. Married OK. No experience necessary. Drawer E690.

FAP (that's friendly, affectionate puppy) 6' 180 lbs, bearded, brown hair and eyes; age 32. Would love to meet tall, husky, furry bear-pals for warm hugs and friendly human interaction. I'm not kinky. Just a kinda down-home type; not at all interested in bar or bath environments. Interests include music (disco and opera not included), micro-computer applications and playful exploration of human consciousness and experience. Need a hug, you big, friendly beast? Come get one! Write with phone number: photo too, if convenient. Drawer E848.

IF YOU'RE A VACUOUS TWIT who thinks Club Soda is the new hot spot in town, then don't answer this ad! As for meaningless experiences, casual sex is one of the best. However, this wildly unpredictable, cute, curly-haired, 6'3" 165 lb Virgo still finds cinema, literature, music and most sports a more enjoyable stimulant. Looking for those handsome, stable 25-35 guys (preferably with a moustache) who feel the same. Serious replies only! Drawer E849.

EAGER TO PLEASE

GWM, 35, 5'6" 155 lbs, seeks a young male 21-30 for long hot and horny sessions. Should have own place in downtown Toronto. Prefer male that is cut, honest, slim, well-hung with big balls and cock and feels comfortable in blue jeans. Please send letter with photo and phone number. Students welcome. Drawer E850.

GWM, 33, 5'5", slim, dark, trim, beard, hairy chest, legs: considered very attractive, professional educator-therapist, healthy, free-thinking, ethical, spiritually-evolved, non-Christian (meaning that I do not consider Christ or any other being as a personal saviour), affectionate, sensual, stable, masculine, solid, good-humoured, and absolutely monogamous. Non-smoker, seldom drink, dislike bars and ghetto behaviour. Very concerned about AIDS, see need to explore safe, satisfying, low-risk alternatives in male-to-male intimacy. Enjoy film, theatre, books, camping, travel. Hope to meet one exceptional man who can relate to all of the above, willing and able to work at building a life together. Appreciate descriptive letter, photo if possible. (Will return.) Drawer E763.

ATTRACTIVE GWM, 41, 5'10" 165 lbs, would like to meet Asian male for friendly get togethers. I'm a business professional with varied interests. All replies answered. Discretion assured. Drawer E840.

SLIM, GOOD-LOOKING, ORIENTAL MALE, 24, 5'9", professional, well-groomed, varied interests, well-travelled, sincere, easygoing, straight-acting. Nice body, not into bar scene. Seeks compatible, straight-acting GWM, or bi to 35, clean shaven, physically fit for friendship, fun times. Discretion assured. Phone number, photo if possible. Drawer E752.

HOUSE BOY/SLAVE REQUIRED

BY ESTABLISHED COUPLE 28, 34, currently weekends possible, eventual live-in. Honesty essential. Good opportunity. Drawer E852.

SHY STRAWBERRY BLOND student 25, 6' 155 lbs, straight-acting and appearing seeks same for exciting fantasies and friendship. You would be a realistic goal-oriented person who feels at home in black-tie or fishing-boat situations. I expect a non-promiscuous, one-on-one relationship. Phone and photo only please. Write quick for quick reply. Santa, could you bring me a nice hot guy? I've been a good boy! Drawer E844.

PROFESSIONAL TORONTO GWM couple 33 and 35, seeks professional gay male and gay female couples in Metro Toronto and greater Buffalo areas for strictly platonic friendships. Drawer E559.

GAY WHITE MALE 34, 6' 185 lbs, seeks gay friends. Likes space, high tech, science fiction, Northern Dancer and family, dancing, swimming, male bodies. Drawer E859.

LET'S BEAT OFF. Oversexed bi male, 29, 5'8", slim, wants guys for long uninhibited J/O sessions. Underwear, socks, hats, turn ons. Private pad, videos, horny. PO Box 43, Station V, Toronto, M6R 3A4.

LATIN LOVER ANYONE?

VERY HORNY attractive male, 23, Portuguese/Italian background, 5'10" 145 lbs, tight muscular body, very well-hung, seeks attractive masculine male, 21-35, with big balls in low slung sack for good times. Not into bars, S/M etc. Send hot details (Photo gets mine) via Drawer E765.

OTTAWA

FRIENDLY GUY, 36, very warm, well-employed, lousy looks, (honest too!). New to Ottawa, seeks friends to share weekends and more. Masculine. Drawer E707.

MALE, 35, 5'5", slim, youthful-looking, sensitive, artistic, intelligent, seeks attractive buddy of similar age here in Ottawa for sincere friendship. Prefer bisexual or at least someone who can relate to people outside the gay community. Someone to talk to, to do things with, to share myself with, to love and look to for mutual support and enrichment. Please send recent photo with letter to Drawer E857.

QUEBEC

ANGLOPHONE in Quebec City seeks same for comfort and conversation. 658-4036.

ATTRACTIVE 48, 186cm 82kg, professional, seeks lasting, caring relationship. Interests: fitness, outdoors, country living, disco, films, sex, science, literature. Drawer E842.

BOYISH, INTELLIGENT 32 seeks dominant gentleman over 50 to discuss possible relationship from fatherly discipline to servitude. Your letter should specify your interests. French, English. Montreal. Drawer E847.

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WHITE MALE SEMI-RETIRED, like chess, backgammon and other two man games. No S/M or chains. Complete discretion. Write Drawer E815.

HALIFAX VALLEY AREA male new to province. Straight-acting and not into kinky activities or bar scene. Seeks well-built mature, sincere, straight-acting male, age 25-40, with well-defined pectorals for intimate encounters. If you want a good body job and can give one in return, tell me about yourself. Discretion assured and it must be respected in return. Telephone number a must. Photo appreciated but not necessary. Drawer E786.

PRINCE EDWARD ISLAND

BI WM 20s, seeks same for friendship. 5'9" 145. Likes travel, camping. Serious replies only. Box 2392, Charlottetown, PEI, C1A 7N5.

OTHER

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 362-6928 or 961-8046. We are here to help you.

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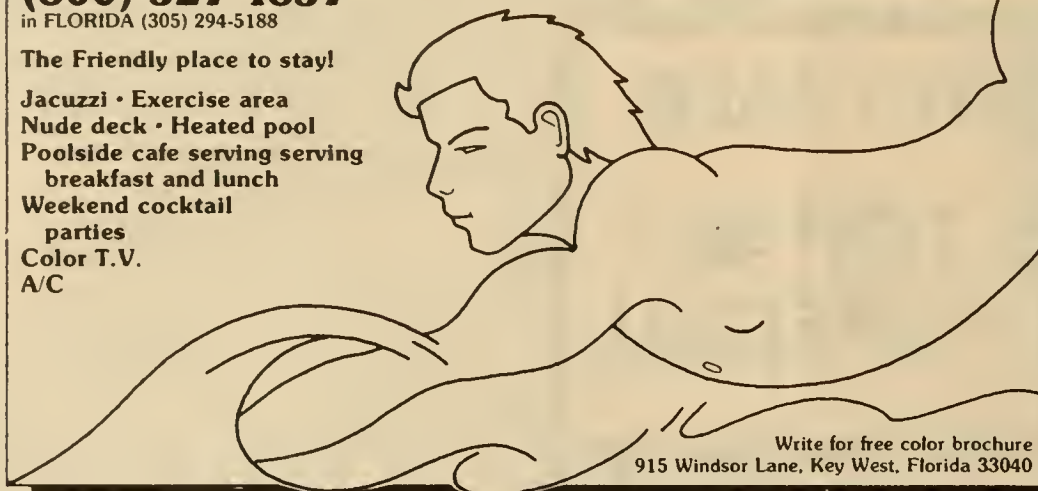
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*Photos from a book
for children (of all ages)
from Gay Men's Press*

Jenny lives with Eric and Martin

Five-year-old Jenny lives in a little house in Denmark with two grown-up men. One, Martin (the cook's helper, below) is Jenny's father. The other, Eric, is Martin's lover. *Jenny Lives With Eric and Martin* is the story of how they spend one weekend together, a weekend that includes a birthday party for Eric (where Jenny's mother joins them, below), a trip to the laundromat, a minor spat between Eric and Martin over whose turn it is to wash the dishes, and a run-in with an intolerant neighbour — which leads to a cartoon lesson in gay politics, chalked out on a sidewalk (and included in the book).

Written by Susanne Bösche, with photos by Andreas Hansen, and translated from the Danish by Louis MacKay, *Jenny Lives with Eric and Martin* is published by England's Gay Men's Press (Box 247, London N15 6RW; £2.95; \$5.50 US). Naïve in the best sense of the word, and a pleasure to look at, it should be a joy for children and friends of children everywhere.





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